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EDITORIAL

The Heart of Christmas

ONG AFTER "David Copperfield" and "The Tale of Two Cities" are forgotten, "The Christmas Carol" will still be read. It brought to the highest literary expression what lay deep in the heart of the Anglo-Saxon race at Christmas time. We have other Christmas stories. Lew Wallace gives us one in "Ben Hur." Henry van Dyke has given us another in "The Other Wise Man," But it is in "The Christmas Carol" we come to the meat of the whole matter. The lineal descendants of old man Scrooge have been increasing very rapidly of late, the grinding employers and the money-grabbing commercialists who have no idea why they want money. Christmas is seen by some to be a demonstration of one's ability to purchase large quantities of economic goods and distribute them comprehensively among one's friends. Dickens would scorn such a Christmas spirit. To scatter abroad "The Christmas Carol" throughout the world at this time would chase out a great herd of evil spirits. The world's fault-finding and bigotry and greed would have to go, for the Christmas spirit has no fellowship with these. Dickens saw in Christmas time a challenge to tolerance. Even those who are caught in real faults are not to be remembered for their faults, but for their virtues. Those with wrong opinions are to be remembered for the right impulses. Men need the message of Christmas not only in their personal relations, but in the larger life of the world. Justice must not only be tempered with mercy, but we must learn that nothing but mercy is really just. We are slow to learn that he who exacts his pound of flesh is a Shylock. Not what our enemy owes, but what he can pay, should be considered, say some. Far better, at Christmas time, would it not be well for mankind to consider, How may we make our enemy our friend? It may be that at Christmas time some will read the gospels to find out what Christmas is about. Here they will learn that Christmas had its beginning in the belief that the great God had given his most precious possession to an undeserving world of sinful men for the express purpose of winning them to himself. While we were yet sinners Christ died for us. This is why the gift is called unspeakable!

A New Manual of Christian Worship

NE OF THE WEAKNESSES of such literature as the Disciples of Christ have produced is the fact that in the main it is of a character which precludes any wider public interest than that which it is able to command within the boundaries of the denomination itself. This limitation is particularly unfortunate in view of the conception of themselves which Disciples hold as a movement on behalf of Christian unity. All too much they have spent their energy in discussing their "plea" within their own circles instead of proclaiming it throughout the Christian world. It is only by such general proclamation that an ideal of unity is to be tested; and not only tested, but completed and actually achieved. A little book named "Christian Worship" is just at hand, published avowedly "for use among churches of Disciples and other Christians," which promises to break this literary vicious circle. Its authors are Dr. Peter Ainslie and Rev. H. C. Armstrong, both of Baltimore. Hardly would we expect a manual of orders of worship to make a contribution beyond the mere technique of good taste and spiritual adequacy in public worship. But this volume is different. It is significant not alone in the structure of reverent public devotion which it provides, but in the impressive atmosphere of catholicity which the reader feels throughout its pages. It does two things at once: It sets up high standards of common worship for Disciples

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churches, and it exhibits in an unexpected way to the general church the deeper conception of Christian unity which in spite of many lapses and inconsistencies the Disciples really desire to manifest to their brethren of other communions. In many deft touches the authors have indicated their essentially undenominational, or sub-denominational, conception of the Disciples. For example, to the order for the administration of baptism there is appended this footnote: "If a person who is a member of another communion desires to be baptized by immersion, every courtesy should be extended to him, and in no instance should he be asked to leave the communion of which he is a member, but instead he should be advised to remain in the communion of which he is a member, unless there are other considerations than the fact of his having changed his views on the form of baptism." Likewise in the case of a person who is being baptized upon confession of faith but desires to identify himself with another communion, "every courtesy should be extended him in carrying out his desire." Notes and counsels like these run through the book, the effect being to lift the eyes of minister and people to the larger fellowship of the church of God and to subordinate that spirit of denominational aggressiveness which results in proselytism and chronic schism.

The Practice of Unity in Common Worship

E VEN MORE SIGNIFICANT in the direction of the practice of Christian unity is the note of counsel which Dr. Ainslie and Mr. Armstrong have appended to the order for the reception of persons by letter into the local church. In the case of a person who presents a letter from a church of another communion the minister is counselled to state the case to the congregation, "which has the right to interpret Christ's teaching according to the case in point, and ... let him give the person the right hand of welcome, and let the people stand up, thereby joining in the welcome." This is not only a counsel of Christian fraternity, but it is sound Disciple doctrine. It involves, of course, as both Disciples and non-Disciples will at once perceive, the question of socalled open-membership as over against a membership of the immersed only. Two points here are pivotal. One is the recognition of a Presbyterian church, let us say, whose letter the candidate presents, as a true church of Christ, and the candidate as a true Christian and therefore not needing to be again baptized as a prerequisite to acceptance into the congregation of Disciples. The other is the recognition of the congregation itself as having the right to determine its procedure without thereby forfeiting or in any degree affecting its place in the fellowship of Disciples churches in the event it adopts the more Christian course and admits the unimmersed candidate. The authors do not assume to indicate how the question should be decided, but it will be difficult for any but the most hard-shell denominationalist to confront the issue in the terms in which it is here formulated and still choose the sectarian practice of demanding rebaptism. A novel feature is a beautiful order for "The Blessing of Little Children." All the impulses of religion and of parenthood that find satisfaction in the traditional practice of infant baptism would seem to be equally satisfied by the lovely and impressive service for the dedication of a child to God. The service is constructed so as to anticipate the fears of Disciples that it might be interpreted as "baptism" by the simple device of incorporating into the parental vow the promise, among other things, to lead the child "at the proper age to confess his faith in Christ and to be baptized in obedience to His will." It is a striking achievement, this discovery of a common ground whereon Baptists and Disciples may stand with pedobaptist Christendom in recognizing the child as a member of the common life of the Christian community without thereby modifying their historic conviction that baptism is a voluntary act which can be performed only by the responsible consent of the one baptized. The manual is rich with the great words of devotion, adoration and prayer, gathered from the scriptures and the utterances of the church's saints. It moves on a high level. With unerring instinct, the authors have constructed orders of worship and procedure which should lead to widespread reform in Disciples churches and which will surely find a grateful reception in the church at large.

The Eighteenth Amendment and the Ancient Liberties

HE Anti-Saloon League faces a new fight against a well consolidated phalanx of enemies. The only really serious charges against it are: first, that it has urged the enactment and now urges the enforcement of laws which deprive the individual of his liberty and property and brand him as a criminal for doing a thing which is not a sin and to which no moral turpitude attaches; and second, that it proposes to raise and spend money for the attainment of its objectives. In the midst of these flag-waving appeals to the dear ideals of liberty and property, it is well to remember that neither our constitution nor any other gives any general guarantee against interference with a man's liberty or property. The most that is promised and the most that can be desired is that one shall not be deprived of liberty or property without due process of law, and that the provisions of substantive law and the processive of adjective law shall be wisely ordered for the best interests of society. Whether or not this is done in the case of the eighteenth amendment and the statutes based upon it, is a matter to be determined by specific investigation of the facts and not to be settled by dervish-like howlings about the Demon Rum on the one hand or by incantations in the name of Liberty and Property on the other. As to branding a man as a criminal for an act that is neither sinful nor immoral, that objection is pure rubbish. Our statute books are full of prohibitions which have nothing to do with sin or moral turpitude. These are the traffic-regulations of society, the prohibition of acts which, even if not revoltingly immoral in themselves, are deemed dangerous to the social order. And the wilful doing of deeds which are dangerous or injurious to the social order indicates an attitude which is both sinful and immoral, though that is not the thing which the law seeks to prevent or punish. As to spending money, the question is not whether it is spent, or how much, but how. If it can be shown that the Anti-Saloon League or any other temperance agency raises money by intimidation or uses it corruptly, let the indictment stand. But if men who believe that the sale of alco money they lil than th interess pushing

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of alcohol is dangerous and destructive use some of their money to tell the world so, who can deny their right? Are they likely to spend more in advertising the evils of alcohol than those of an opposite persuasion and those commercially interested have spent in advertising its supposed merits and pushing its sale?

Why Be Surprised at Papal Claim?

VE ARE at a loss to understand why, as the news dispatches state, "Italy is in an uproar" because the vatican's official newspaper, the Osservatore Romano, has announced that the problem created in 1870 by the occupation of Rome by Italian troops and the annexation of the napal state to the kingdom of Italy is by no means settled. What well-informed person ever for a moment supposed that the vatican considered it settled or that there had been any acquiescence by the pope in the loss of his temporal sovereignty? It is only fifty-three years, and even the lacobites in England, the Carlists in Spain, and the legitimists in France held out longer than that in their hopeless claims to a lost sovereignty. Besides, the vatican never acquiesces in anything which is contrary to its traditions and to what it considers its interests. We do not share the Klan's excitement over the danger of Catholicism to American institutions. We think too highly of the vigor of American institutions and of the patriotism of the great mass of our Catholic fellow citizens for that. But it is a grievous error to suppose that, since Catholics are patriotic Americans, and since thumb-screws have gone out of fashion, and since Catholics and Protestants have learned to be neighborly and to co-operate in all sorts of ways from war-work to bridge clubs, therefore the Catholic church considers itself merely one among the Christian denominations and the pope has given up the ancient claims which have become unenforceable under modern conditions. Be it remembered that the Syllabus of Errors has never been recalled, and that it contains essentially everything that Innocent III ever claimed in the golden age of papal supremacy, and in some respects more. A few decades of judicious silence indicates no change of attitude. It is still the official teaching of the Catholic church that the pope and he alone speaks with the voice of God, that he is the absolute head of a church outside of which there is no salvation, and that his sovereignty over Rome and central Italy is essential to the full discharge of his spiritual functions.

Is Freedom for Political Prisoner At Hand

It is BEING persistently rumored that the President has made up his mind to issue a Christmas proclamation freeing the political prisoners still confined at Leavenworth. Only the pressure of military organizations has kept this country from following the example of our allies in the matter of freeing such prisoners long ago. Of all silly popular phobias which swept over the country, that with regard to the I. W. W. stands preeminent. It is now known that many of the stories concerning this organization were manufactured out of whole cloth. The un-

lawful aggressions of its enemies were soft-pedalled in the press. It is to be conceded that it was a foolish and misguided movement, indulging in much wild talk in a time when men were under obligation to be discreet. But to continue to hold workingmen who were caught in the dragnet of the department of justice long after the German spies are released is surely a travesty on justice. The President has had more than sufficient expression of public opinion from all parts of the country and all sorts of people to assure himself that an act of clemency on Christmas day would be all but universally approved. So long as our I. W. W. members who have committed no act of physical violence are in jail, it ill becomes Americans to indulge in the parrot-like criticism of the bolshevik government of Russia. Russia suffers from no violence comparable to our lynching of Negroes. It controls the expression of opinion no more than we control it in the United States so long as we keep men rotting in jail for preaching the doctrines of the I. W. W. Our political and economic foundations are indeed most insecure if a little bandful of workingmen are so dangerous that we must imprison them for years to keep them from street preaching. The act of keeping these men in prison is itself a more violent breach of democracy than anything these men have ever proposed.

Behold How These Christians Love One Another!

CTEADY READERS of The Christian Century are amiliar enough with the tolerant attitude of this paper toward a certain sort of critic whose mordant and even impudent communication we find actual pleasure in publishing in our columns. But we wish in this paragraph to pass the palm for this sort of journalistic indulgence to the Presbyterian Advance, published in Nashville, Tenn. It recently gave to William Jennings Bryan nearly two whole pages of its valuable space in which to say to its editor, Dr. James E. Clarke, the most impudent and scurrilous things which we have seen in print in any paper calling itself reputable, not to say religious. The editors who would have shown such grace and leniency are few indeed. Dr. Clarke had interviewed Mr. Bryan on his religious views and wrote up the interview in a calm, objective editorial, setting forth the issues between fundamentalism and evangelical liberalism as they seemed to lie in Mr. Bryan's mind. Mr. Bryan's article was an angry reply to the representations Dr. Clarke had made. The pivot upon which the interview seemed to turn was Mr. Bryan's position as interpreted by Dr. Clarke, that one cannot even countenance the teaching of evolution as God's method of working and be a true Christian. Mr. Bryan replies that this misrepresents his position, that he did not so state to Dr. Clarke, nor has he ever so stated his view. Yet he goes on in his lengthy tirade against the editor to say that a consistent evolutionist must either reject the supernatural or be dishonest. Dr. Clarke, however, insists that he does not reject the supernatural and so must stand under Mr. Bryan's condemnation as dishonest, which most of us will find it pretty hard to reconcile with being a Christian! We are not so much concerned, however, with the old controversial straw which Mr. Bryan threshes over in his raging screed, as with the effrontery of his manner. The heated arrogance of his approach, the utter lack of Christian courtesy, the willingness to judge motives and to denounce a man of high Christian standing like the gracious editor of the Advance, is an amazing and deplorable degradation of the standards of gentlemanly conversation and controversy, to say nothing at all of the standards of Christian fellowship. In his crusader's zeal Mr. Bryan is bringing into Presbyterian dignity and courtesy a quality of speech whose harshness and indelicacy are bound to coarsen the spiritual life of the entire fellowship. It is not the language and manner of conviction, but of wounded wrath. Mr. Bryan is angry. Anger is always ruthless, intolerant and egotistic. And it is always futile. When we recall what happens to those whom the gods first make mad such an ebullition of our "distinguished layman's" wrath is prophetic.

Bigotry Matched Against Bigotry

BIGOTRY is a post-war curse. It is a temper natural to small minds. In these days it seems to be a spiritual contagion sweeping through all sects. The Catholics are circulating throughout America a warning against using Y. M. C. A. gymnasiums, and asserting that the Y. M. C. A. has set itself up as a super-church. This is a different spirit from that of the liberal priest of St. Mary's Roman Catholic church of Evanston, Ill., who attends the reception given new Protestant ministers when invited. A group of recalcitrant Presbyterians are boycotting the Board of Foreign Missions, until their particular views shall be adopted by the missionaries. How different is all this from the spirit of the Presbyterian pastors and churches of Cleveland who sincerely seek union with their Congregational neighbors. A great fraternal society that once proudly asserted that it discriminated against no religion, now has a new application blank which cleverly sifts out Roman Catholic applicants. Catholics who seek admission to certain other fraternal orders on the basis of giving up their religion suffer the black-ball, as they are suspects. But of course the Catholic church has long proscribed these societies. fundamentalists in their recent meeting in New York were free with threats of hell for their opponents. When did they secure the power of the keys? On the other hand, too many modernists absent themselves voluntarily from gatherings where they would meet these men. The refusal of fellowship is the pet weapon of every type of bigotry. By this strategy ingrown prejudices fester until the whole body is affected. Klanism and every other movement building on bigotry is having its innings. The religious liberal who in his heart despises the faith and convictions of others can have no message for this time. He lacks the essential principle of liberalism which is intellectual fellowship. The breadth of his views cannot outweigh the narrowness of his sympathies. A solving text for this dark and sinister mood of the moment is that word of Jesus, as shrewd as it is gracious, "He that is not against us is for us."

The Tragedy of the Illiterate Minister

MOST MINISTERS can read and write. Our tragedy cannot be fully appreciated without some reckoning of the numbers who cannot. But the far more serious aspect of the tragedy emerges at the point where our religious leadership can read and won't.

In a recent issue we had occasion to lament the illiteracy of the laity. Their lack of knowledge in things religious undoubtedly detracts from the effectiveness of such enlightened religious leadership as we now have. But the turning away from the churches of many open-minded, educated laymen can be accounted for only as the extent and degree of illiteracy among those responsible for their spiritual guidance is reckoned. When ministers stand in their pulpits and deliver themselves of dicta in fields where occupants of the pews have assured and seasoned knowledge flatly to contradict their assertions, the end of such ministers' usefulness as spiritual guides has been reached. Such laity will eschew attendance upon their ministrations, or else, out of loyalty to traditions and the institutions of religion over which the minister exercises official sway, will remain, inwardly to suffer with distress and dissent.

Our tragedy lies in the fields where the present-day minister is presuming to express an opinion, often a logmatic deliverance, though he stubbornly declines to avail himself of the knowledge which lies within easy reach, and is so abundant as quite to overwhelm the lay mind. Not long ago the pastor of a large and highly influential city church announced a sermon theme for a Sunday in advance, where the discussion lay directly in a field of special interest to one of his laymen. The latter joyously welcomed this intention on the part of his pastor, and supplied him with suggestive reading matter, fresh and to the point. The sermon not only blunderingly contradicted universally accepted truths in the field of the particular science concerned, but the minister's deliverances showed plainly that he had not even read the suggestive material supplied by the layman.

Now, of course, the busy minister's time is far too precious to admit of his plowing through all of the literary trash which every freakish parishioner may thrust upon him. The minister is frightfully busy. It must be so, for he says so, says so often, says so distractedly. No considerate layman will add to his pastor's burdens needlessly, recklessly. The considerate layman does not expect his pastor to know everything. He does expect, however, and has a right to expect, that his pastor shall know what he pretends to know, shall be informed in fields where he assumes to express opinions, certainly in fields where he assumes to dogmatize.

A fallacy into which the illiterate minister frequently misleads himself inheres in reasoning something like this: "This is an age of specialization. I am a specialist. I am versed in my particular science. I am master there. I yield to no lay tyro. It is quite as presumptuous for the banker to assume to tell me how to run my busi-

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ness, as it would be for me to tell the banker how to run his. I do not dabble in his business; let him be equally careful to keep his fingers out of mine." Language almost identical with this was recently employed by a minister in defending his "illiteracy."

Such reasoning quite disregards the fact that the minister does dabble in the banker's business. He deposits his money with the banker only as he is convinced of the banker's mastery of and all-around excellence in the banking business. His faith shaken in that mastery and excellence, the minister, as do all intelligent "laymen," deserts that banker and his bank. Furthermore, the limirations of the banker are being painfully impressed upon him by popular uprisings against his assumptions of power beyond the technique of his immediate task. The banker is being "shown his place" as are few other artisans of the social economy, in spite of his enormous power and the easy temptation which constantly besets him to assert his superior wisdom and zeal in fields lying outside of his specialty. In short, the banker is getting just what the minister is getting, and ought to get, for his pains in meddling where he is not concerned or in assuming to know where he is not informed or trained.

Now, it is possible far more accurately to define the field and function of most specialists than it is that of the religious minister. There is emphatic dissent from the claims of such a minister as that one suppositiously quoted above. When he sets about the task of defining the functions of which he assumes to be master, and asserts the knowledge of which he is a sanctioned custodian, there is likely to be, there has been and is, a general refusal to concede his sweeping claims. Indeed, the very attitude, the assertiveness involved in such a definition of the minister's rights and prerogatives, is incompatible with the office of spiritual leadership in a democratic society. The specialist in any field, certainly a specialist in spiritual concerns, is not permitted nor does he need to base his claims upon dogmatic assertions. His mastery is demonstrable, if it is real. It does not need to be defended. The master is always humble. Most humble of all is the true spiritual guide. authority with which he speaks is not that of the scribes. The sincere layman will no more question his authority, when he draws it from the proper source, than he will refuse the revelations of truth from any other manifestly authoritative source.

Doubtless the laity expect their religious leadership to be inspired. How far that inspiration proceeds from a unique sense which can dispense with learning, is a question which it is not to the point to discuss just now. Certain it is, in any case, that the unlettered minister who assumes to speak upon matters where assured and demonstrated knowledge is the recognized guide, has prostituted his calling. His indolence, his stubborn dogmatism, whatever explanation may be offered for his ignorance—any and all are the seal of his condemnation. Ignorance which is a misfortune is to be lamented. Ignorance which is determined and purposeful—it also is to be lamented, and—what other and worse would you say of it?

The Fear of Foreigners

ACK IN what now seems like the primitive period of American history, when our national self-respect needed defense against the undue influence of older and more developed cultures, an essay was written under the title, "On a Certain Condescension in Foreigners." Even then there was patriotism enough of a blatant sort among the uncultured, and not wholly unjustified pride in our bigness and our vigor, but there was a real need to assure the cultured that the mere antiquity of European civilization gave our visitors no right to assume patronizing airs. Recent developments have made the danger of unreasoning rejection of suggestions grown abroad greater than the danger of a too humble and supine acceptance of them. Now we need rather to be on guard against a certain subtle fear of foreigners which manifests itself in a debased form of nationalism marked by an unwillingness to listen with open mind to any argument that does not bear the stamp, Made in America. Inferiority complexes, it must be remembered, result quite as often in bumptious declarations of self-sufficiency as in too great docility. Clamorous outcries against foreign influence are not consistent with national dignity and the consciousness of national strength. Every good American ought to be able to hear a voice from across the water and regard its arguments according to their cogency, without the suspicion that someone is trying to seduce us to our undoing, as he ought to be able to weigh the arguments of a business man or a union leader without discounting them in advance as vicious propaganda in the interest of capital or labor.

One of the simplest arguments and, with a certain type of mind, perhaps the most effective argument, against the participation of America in the international court is that many foreigners want us to join. Evidently England would be pleased. But shall we do as England says? Heaven How could any American enjoy the thrill of being "red-blooded" or "two-fisted" or "one hundred per cent," or lay claim to any of the other adjectives by which certain of our fellow-countrymen delight to glorify their Americanism, if he were to do anything that England recommends? The presumption is that we must always do the opposite of what England says. How easy it would be for England to control our policies absolutely if that simple formula were adopted and made known! Such an attitude of unreason either proceeds upon the ancient and absurd assumption that national interests are naturally so antagonistic that what is good for one must necessarily be bad for another, or else it is a mere explosion of that childish petulance which in the interest of independence resists any suggestion regardless of its merits.

The latter is probably the real explanation. We are afflicted with a type of editors and politicians who are delayed adolescents, haunted by an immature fear of outside influence, and marked by a supersensitiveness in regard to independence. One can understand and sympathize with the mental processes of a headstrong youth who is so eager to demonstrate his new-found liberty that he would rather do the wrong thing on his own initiative than the right

thing on the advice of someone else. There is hope for him. He is on the way to manhood. But America has passed the point where it needs to demonstrate its independence by refusing to hear a voice or weigh an argument from outside. We cannot afford to wave aside every well-informed visitor, brand him as a "foreign propagandist," set down his statements of fact as "official lies," and invite the rest of the world to attend to his own business, while we attend to ours. These are but the bad manners of an ill-bred child.

Lord Robert Cecil's presentation of the case for the league and the court, during his visit here several months ago, called forth much of this kind of response from the hundred-percenters. That and the Republican committee's solemn warning against the blandishments of foreign lecturers are now ancient history, but the attitude and the spirit of them continue. It is quite possible to construct a counter-argument on these topics, for there are two sides to every great issue and there is no sane and reasonable way to determine policies except by argument and counterargument. But there is being placed before us a type of opposition which has nothing to do with argument or reason, but is an appeal to an insularity, a provincialism, which cannot be dignified by the name of patriotism, however patriotic may be the intentions of those who voice it. The substance of the committee's statement-to revive for a moment that happily forgotten utterance-appeared to be that we must refuse to hear either suggestions or arguments from abroad. We must resent them as criticisms. We must quit lionizing foreigners with world-wide reputations who come to tell us what they know about what is going on in their own hemisphere. If in spite of patriotic inattention we do hear what these people have to say, we must consider it as propaganda, and if we do that of course we shall regret it-for that convenient word, regardless of its dictionary definition, still has for most of us its wartime consolation of pro-German prevarication. Above all, we must mind our own business and make other people mind theirs. "Why doesn't some convention try something new by featuring an American citizen who believes one hundred per cent in our institutions and government and who is not afraid to stand on his two feet and preach the good old gospel of Americanism and minding our own business, by the practice of which this country became great and respected?"

With two words changed, that quotation would express perfectly the attitude of the old regime in Japan when Commodore Perry was knocking rather vigorously at the gate of the hermit empire. At that moment, it will be remembered, America was not concerned so exclusively in minding her own business! or if she was, it was with considerable elasticity in the interpretation of the term. Japan was bent absolutely on minding her own business and was both preaching and practicing the "good old gospel" of Japanism, which was doubtless as sacred to her as Americanism is to us.

We are absolutely in favor of minding our own business, and of insisting with all necessary urgency that others shall do the same. But what is our business, and what is theirs? The man who has a store on the west side of State

street facing east has a legitimate interest in the conditions on the east side of State street facing west. "Who is my neighbor?" This question cannot be answered by fundamentalistic exhortations to return to the "good old gospel" of something or other.

The Christmas Conspiracy

NOW THIS I have to report, that for certain days and weeks there have been places in mine own Home where I am not admitted, and that there go on whisperings behind my back which I am not permitted to hear. And the daughter of Keturah cometh to the house, and she and Keturah slip aside and converse in Low Tones. And I listen not in upon them.

And now and again they say unto me, Father, what shall we buy thee for Christmas? For thou are an hard man to buy things for.

And indeed, it is hard to buy Christmas gifts for a man who hath no Bad Habits. For I require no Smoking Sets nor Boxes of Cigars nor such like things.

But this disturbeth me not, for I am well assured that when Christmas cometh, I shall discover that Keturah hath not forgotten me, and the daughter of Keturah and her husband will have remembered me, and my four sons will have thought of me. Yea, and it may be that friends whom I have never seen will send me a Box of Cocoanut Candy or a Plum Pudding or something else that is good to eat. For this hath happened, and it hath not yet offended me; and I see no reason to anticipate that it would offend me if it occurred again.

But I am thinking about this Whispering and Conspiring that goeth on, and how it happeneth all over the land and over the world at this season. And I am thinking how it is that the goods that are sold in the Shops are sold unto those who desire them that they may give them away. And it seemeth to me a Remarkable thing that just now the Merchants are assuming that every man will be thinking what he can buy for Someone Else, and every Woman will be spending more than she can afford and doing it for Others.

And it may be that the thing is overdone, but if there be anything that we can afford to have overdone once a year, it is thoughtfulness for others. And even so we shall not do so much of this as God hath done aforetime and still doeth.

And I think how marvelous it is that ever since the Wise Men opened their treasures to give unto the Christ Child gold and Frankincense and Myrrh, men have had an Epidemick of Altruism when they have remembered God's great Gift to men.

There is no good thing that may not be overdone, and I like not to see even a good thing done to excess. But taking it by and large there is no excess of loving other people, and I am glad that on one day in the year, and on certain days preceding, men and women and little children are taught to think of others, for the love of the good God whose thought of others sent into this human world its One Best Christmas Gift.

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A Christian Crusade Against War'

By Harry Emerson Fosdick

"And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. . . . But thou, when thou prayest, enter into thine inner chamber, and having that thy door, pray to thy Father who is in secret."—Matthew 6.5 6.

THE SINGLE aspect of this passage which claims our thought is the sharp contrast drawn between the public street corner and the inner chamber. On the street corner, says Jesus, are clamor and turmoil; there men are showing the worst side of themselves; you cannot tell from what they loudly say what they really mean; and, in general, the view of the world from the street corner point of view is most discouraging. But there is another point of view, says Jesus, from which to judge what is going on. You do not get it on the street corner. You find it in quiet places, where men are doing their real thinking and their real praying. As between these two, the street corner makes far more noise, attracts far more attention, seems much more indicative of what is afoot in the world. But in fact the destinies of mankind have never been controlled by the street corner but by those secret places where men have done their real thinking, their real desiring, and their real praying.

STREET CORNER PESSIMISM

This contrast between the place of public noise and of private thought is of crucial importance in our understanding of the present situation. We too go out on the street corners of the world to look around, to listen, and to see how things are coming on. From that point of view the outlook is discouraging. If Jesus in Jerusalem found ostentation and contention blatant in public places, what would he find today where cross the thoroughfares of our modern world and where the din rises from our post-war bitterness and rancor?

Five years ago today the bells rang victory at the close of the war that was to end war. Five years ago today the parents who had lost their sons, the wives and sweethearts who had lost their loved ones thanked od that at last their immeasurable sacrifice had brought success and that a better day would dawn for all mankind. But when today we survey the public places of the world, can we imagine a more disillusioning spectacle? As a matter of fact, however, the street corners of the world never have revealed what really has been afoot.

In Jesus' time, the rabbis held the corner; their ostentatious formality filled the public place. But in quiet places real Judaism made homes like that in Nazareth; in quiet places twelve men around their Master thought out and worked out a new range of ideas and ideals. And not the corner but the quiet place controlled the future. In Rome, in Nero's day, the empire held the corner. Its triumphal processions filled the eye with their magnificence and the tread of its conquering legions filled the air, while around

the corner, in a very quiet place, a man named Paul wrote letters to friends in Ephesus and Philippi about a brave, new gospel that had lately dawned upon the race. And the quiet place, not the public corner, had the stronger hold on permanence. In France, in Louis's day, monarchy held the corner. Its splendor was brilliant at Versailles and the news of its magnificence resounded round the world. But in obscure places folk were thinking democracy, out of abysmal deprivation and poverty were praying democracy, and lo! the quiet place, not the street corner, was the arbiter of man's final destiny. That is history in epitome. History is the struggle between the public corner and the quiet place, and in any generation one who does not know what is going on where men are doing their real thinking and their best praying is unaware of the significant movements of his

MORAL FAILURE

In days like these when the street corner point of view would drive a man to pessimism and despair, there is comfort in this truth, but I am not so much concerned with its comfort as with its challenge. When a man imagines himself living in some past time, between whose superficial noise and whose momentous though quiet movements he now in retrospect can distinguish, what would he wish for himself more than this: that, living in such a time, he should not have spent his life shouting with the noise of the street corner but should have joined his forces with the quiet place? For a man to live in any generation and miss its real significance, to let its prophetic movements pass by him unobserved, while he joins in the ephemeral clamor of the public place—that is moral failure.

In 1841 an American clergyman said that he owned thirty of his fellow human beings and would wade knee-deep through blood to prove his right to own them. But even then, in the secret places of men's thinking, those convictions had begun to rise which proved to be prophetic of a better day. That man, shouting on the corner, was missing the most consequential movement of his generation. If, however, a man feels deeply the shame of such failure, he would better not waste too much time with history. We are living in just such a day ourselves. The most crucial moral problem of our time is presented by the fact that war holds the corner, while in man's best thought and prayer better convictions are beginning to take prophetic shape.

Once to every man and nation comes the moment to decide, In the strife of Truth with Falsehood, for the good or evil side; Some great cause, God's new Messiah, offering each the bloom or blight,

Parts the goats upon the left hand, and the sheep upon the right, And the choice goes by forever 'twixt that darkness and that light.

Such an issue our children's children, looking back upon us, will see us facing in this generation. And folk like ourselves, living in such a day, ought not to spend our lives increasing the uproar of the corner, and missing the significant causes which enlist man's best thought and prayer.

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^{*}A sermon preached on Armistice Day, Nov. 11, 1923, in First Presbyterian church, New York City.

When one turns from the noisy corner to the quiet places of our generation's thought, one finds this conviction taking form and gaining power: whatever may have been true of war before, it has now become absolutely suicidal. As a recent writer said: "My theme may be put in a sentence: If mankind does not end war, war will end mankind. This has not been true in the past. But it is true in the present." This is not the first time that a mode of social action, possibly having at the beginning more of good than evil in it, has outgrown its good and become an intolerable thing. That was true of slavery. Men at first reduced to slavery those whom else they would have slaughtered after battle, so that slavery had in it more of good than evil at its start. But soon its good was quite outgrown and the whole business became a curse.

That was true of chivalry. In days when knighthood was in flower and brave men rode abroad redressing human wrongs, some of the finest elements of the feudal generations were expressed in chivalry. But soon the good was quite outgrown and chivalry, become an unmitigated nuisance, in books like Don Quixote was thrown into the discard, a butt of mockery and ridicule. In an evolutionary world ethics and modes of social action evolve also.

CAN WAR SERVE GOOD ENDS?

So there may have been times when war could serve good ends, when armed conflict could be a means of social progress. Of this war or that it may be claimed that the sword won benefactions lacking which mankind would be the poorer. At least, there is little use in arguing the contrary. For the conviction now taking shape in our generation's thought and prayer is this: whatever may have been true of war in times past, modern war has become utterly suicidal. Pick out any war of which you can say that there was more of good than evil there, and I am sure some things are true of it. It must have been fought before the days of modern science. It is one thing to go out to fight with bows and arrows or even with cannon and muskets, but to go out with the paraphernalia of modern science is another thing. That makes war what a British soldier called it, "a malign middle term between a lunatic asylum and a butcher's stall."

Listen to Mr. Edison: "There exists no means of preventing a flotilla of aeroplanes from flying over London tomorrow and spreading a gas that would poison its millions in three hours. One day science will invent a machine so terrible in its possibilities, so absolutely terrifying that man himself will be appalled and renounce war for ever." Listen to Major General Seeley of the British army: "Chemical knowledge has now so far advanced that, with very little trouble and at very moderate cost, a hundred thousand people could be blotted out by lethal gas during an air raid. A great deal of nonsense has been spoken about wonderful discoveries. The truth is that the manufacture of the most deadly gases is easy and inexpensive. It is simple and horrible. The choice is really between disarmament and extermination."

Say as we will that the revolutionary war or the civil war wrought more good than evil, we now are living in another day. War has become suicidal for this modern world. Pick

out any war we will, concerning which it could be said that it did more good than evil, and surely it must have been fought before the days of modern economic life. We praise the interdependence which binds the ends of the earth together, which exchanges the products of one land for the manufactures of another, so that with every decade each country specializes more in its peculiar output and so becomes the more dependent on the rest. We do well to praise it. In days of peace, when fairly handled, it opens doors to more rewarding, comfortable life for all mankind. But in days of armed conflict this very economic system makes war suicidal.

COST OF MODERN WAR

It would make war suicidal if only because of the costs which modern war entails and which a modern economic system enables us to pile up. In this last war we spent on the average \$215,000,000 a day, or \$9,000,000 an hour. Think of some institution of learning like Columbia university, the greatest numerically in the world. Every five hours during the war we burned up the total endowment of Columbia. Consider all the money which all the churches of America raised last year for all their Christian work at home or abroad! Every three days during the war we burned up more than that. Such is modern war, and it is utterly suicidal.

In worse ways than this our modern economic life makes war suicidal. It enables us to slay whole populations by stopping imports by blockade. Once blockade was not so serious; nations were independent, they could live on their own. But now blockade means more than inconvenience; it means starvation. Once, therefore, soldiers fought soldiers only, like brave men, but now we fight women and babies, and by millions starve infants at their mothers' shriveled breasts. We did that in this last war and we would do it in another. Even when starvation does not come through deliberate blockade, it comes through the inevitable collapse of the system of exchange by which men live. Five years ago by the calendar the war stopped, but it is not ended yet, nor will it be for years. No longer are the casualty lists published and scanned by anxious eyes, but if in heaven they keep a record of the victims of man's inhumanity to man, the casualty lists of the great war are being written yet. For millions are starving and will starve before its calamities are over.

This, then, is the conviction that grows in the best of modern thought and prayer: we can have civilization with its intricate interdependencies or we can have war which inevitably wrecks it all, but we cannot have both. In a world of modern science and modern economics war is suicidal. Write it down and underline it! Lord Bryce said in terse words and it will never need to be unsaid: "Either we will end war, or war will end us."

II

When one retreats from the noisy places of this generation to the inner chambers where men think and pray, one finds another conviction rising: even if war were not suicidal, it is absolutely futile to achieve any ideal aim. If any war in history could be interpreted as fought for ideal ends, surely this last war could. You know how we went

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into it, with what high aims, with what unselfish purposes. All subsequent misinterpretations to the contrary notwithstanding, we did go into that war to protect the weak, to bring a freer day for humanity, to make the earth safer for democracy, and the spirit in which those men fought whose names are on our lips today presents one of the finest exbibitions of unselfish sacrifice that history affords. But all the more on that account, face the facts: has war proved to be an efficient instrument for gaining ideal ends?

PROTECTING THE WEAK

Sometimes when a man talks against war, he faces in rebuttal a question such as this: Wouldn't you go to war to protect the weak? The answer seems plain. A modern war to protect the weak-that is a grim joke! Look at the facts of the last war. This is the way it protected the weak: 10,000,000 known dead soldiers; 3000,000 presumed dead soldiers; 13,000,000 dead civilians; 20,000,000 wounded; 3,000,000 prisoners; 9,000,000 war orphans; 5,000,000 war widows; 10,000,000 refugees. What do you mean-modern war protecting the weak? The Turks have slaughtered Armenians with an abandon and freedom not known before, since we fought a war to protect the weak. This is the conviction that grows in modern minds: war is no way to protect the

A world court might help to protect the weak. A league of nations might protect the weak. An international mind, backed by a Christian conscience that would stop the race for armaments and forbid the nations to resort to violence—that would protect the weak. But there is no covering for the shame of a man who stands on the corners of the street today and talks about modern war protecting the weak. It is the weak who die by millions in every modern war.

SECRET TREATIES

Are we still such kittens with unopened eyes that we ever again will believe the diplomats when they try to baptize a modern war with moral aims? Some things in this last conflict call for all a man's capacities of righteous indignation: diplomats, for example, sitting down in the midst of the conflict to draw up those secret treaties which have come to light since the war ended. They were sending boys by millions to die for freedom and humanity; they were asking mothers for their sons, wives for their husbands, sweethearts for their lovers to fight for a warless world, made safe for democracy. And then they went into star-chamber proceedings to write down the selfish purposes which they proposed to make a military triumph serve. We have the treaties now. They cannot be hidden. Was there a gleam of idealism in them anywhere? Not one! Was there the least accent of desire for a better world? Not one! Nothing but unmitigated selfishness, nothing but greed for the loot-colonies, markets, oil, to be bought and paid for by the blood of those idealistic men. Thank God-at least America had no share in that abysmal shame!

This conviction, then, grows in thoughtful men that there is no use trying to baptize modern war with ideal

Modern war and ideal aims are antithetical terms. War does not protect the weak; it makes the earth perdition for them. War does not stop war; it sows dragon's teeth of hate and every war makes another war more probable. War does not check militarism; in Europe today more men are under arms and in America we are spending more in military establishments than was true in 1913. War does not further the purposes of God; it splits God up into little tribal deities, the celestial counterparts of Hindenburg and Foch, and sets people clamoring before those heathen idols for the blood of their enemies. War does not make the world safer for democracy; out of its inevitable chaos come dictatorships of the proletariat or military autocracies toward which we seem headed now in Europe. Diplomats but pull the wool over the people's eyes and make them readier to be led like beasts to the shambles when they baptize war with moral aims. Write it down and underline it. The conviction grows: you will get salvation out of hell before you will get redemption for this world out of modern war.

III

When one turns from the noisy corner to the quiet place, one finds another conviction growing: war is utterly unchristian; it cannot be reconciled with the spirit of Jesus. We may be Christian or we may believe in and practice war, but we cannot do both. Of course, the early church thought that. For centuries Christians took their stand faithfully against war and, living as they did under an imperialistic government, where they could not affect the public policy, they expressed their loyalty to Christ by refusing military service in the Roman army. As a recent writer puts it, "The early Christian church was the first peace society." According to Justin Martyr (114-165 A.D.) the spirit of war and the spirit of Jesus are absolutely irreconcilable. to Tertullian (145-220 A.D.) a soldier who becomes a Christian should leave the army at once. According to Cyprian (100-258 A.D.) war is nothing but wholesale murder. Writers like Arnobius (about 300 A.D.) and Lactantius (about 300 A.D.) denounce war roundly. And not only is it true that between 50 and 170 A. D. no Christian soldier is known to have existed, but innumerable instances are indicated where Christians threw down their arms and took the death of traitors, simply saying, "I am a Christian, and therefore I cannot fight."

Then came Christianity's growing power. Then came the days when Christians, no longer outcasts, were stronger than their adversaries, until at last the day of Constantine arrived when the imperial household itself accepted Christianity. Then Christianity, joined with the state, forgot its earlier attitudes, bowed to the necessities of imperial action, became sponsor for war, blesser of war, cause of war, fighter of war. Since then the church has come down through history too often trying to carry the cross of Jesus in one hand and a dripping sword in the other, until now, when Christians look out upon the consequence of it all, this abysmal disgrace of Christendom, making mockery of the gospel

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before all the non-Christian world, the conviction rises that we would better go back to our first traditions, our early purity, and see whether those first disciples of the Lord were not nearer right than we have been.

MODERN WAR IN THE CAMPS

Can you ask the blessing of the God and Father of our Lord Jesus Christ on modern war? We know now what war teaches the men in the camps. Listen to a British military manual issued by the general staff and quoted in a letter to the London Nation signed by St. John Ervine: "All ranks must be taught that their aim and object is to come to close quarters with the enemy as quickly as possible so as to be able to use the bayonet. This must become a second nature. . . . Bayonet fighting produces lust for blood." The platoon commander is urged to increase his own efficiency and thus gain the confidence of his men by "being blood-thirsty and for ever thinking how to kill the enemy and helping his men to do so." Can you ask the blessing of Jesus' God on teaching generations of young men that? I cannot!

We know what modern war is—its welter of lies where whole populations are deceived by carefully engineered propaganda, the unspeakable barbarity of it, from making ships the coffins of the helpless dead to dropping bombs on undefended towns and slaying babies at their mothers' breasts. We know that war cannot be reformed; that, as Will Irwin says, "War is a game without a referee. When your opponent hits below the belt your only recourse, if you would win or exist, is to hit an inch lower," so that all modern war becomes a diabolical competition to see which shall do to the other the more destructive and damnable things. Can you ask the blessing of Jesus' Father upon that? I cannot.

CONVICTIONS OF THE SECRET PLACE

Granted the practical difficulties in such an attitude. Granted the possible situations where it would be delicate business to know just where duty lies. Nevertheless, this is clear: conviction grows that we cannot reconcile Jesus and war. For myself I am glad of it. It would be worth while, wouldn't it, to see the Christian church claim as her own the greatest moral issue of our time, to see her lift once more, as in our fathers' days, a clear standard against the paganism of this present world, to see her refuse to hold her conscience at the beck and call of any diplomats who happen to be in the saddle, and really putting the kingdom of God above nationalism, call the world to peace? That might thin the membership of the church for a while, as the old persecutions did, but in the end it would achieve a triumph upon which future Christians would look back as one of the chiefest trophies of the cross, the victory of Christ over war. Where do you stand in this critical

I have not talked about special agencies for international cooperation—the league of nations, the world court, the economic conference, the outlawry of war. You know what this pulpit thinks, or, if you do not, it can be briefly put. Long since this nation ought to have left its present company, Thibet, Afghanistan, Dominican Republic, Ecuador, Germany, Mexico, Russia, Turkey, and the Hedjaz, and have joined with the other nations of the world in that first, brave, difficult endeavor which the league of nations is making to organize the world for peace. As for the world court, if with the words of our conservative President, now fallen on sleep, still ringing in our ears we cannot even go into the world court, then we are making of this nation a spectacle upon which future generations will look back in shame. As for the economic conference, the present isolation of France simply advertises what five years of American isolation and all the political swashbuckling that has accompanied it have done to the world and to us, stealing from us our chance for international service and building up, it may be, on our ally's soil a new and dangerous imperialism.

Whatever may be your opinions about these special agencies, this basic fact remains: war holds the corner, but nothing ever yet was able permanently to hold the corner against the growing convictions of the secret place. Where do you stand?

When in some future heaven we meet our children's children and tell them that we lived in the years after the great war, I think the first thing they say to us will be like this: it was a great time to be alive, one of the most decisive eras in mankind's history; where did you stand on war?

VERSE

To a Community Christmas Tree

EAR Christmas tree in the city square,
What warmth of love your warm boughs bear!
"It took me years to grow!" you say?
What's that—you're cheering hearts to-day!
You're home itself in the noisy street
Where lonely hearts together meet
To light themselves with your sweet fires
That satisfy unsaid desires.

O spire of God, green tree of life That lifts tired eyes to stars from strife, Dear Christmas tree in the city square, God load your boughs with blessings there!

MADELEINE SWEENY MILLER.

The Flame of God

I F my way of life be a desert drear,
God flame some bush so my spirit take fire!
If out of the silence no voice I hear,
God call me and startle my soul entire!

HARRY PRESSFIELD.

The Modern Sex Debacle

By Ross L. Finney

PROBABLY things are not so bad as the gossips would like to have us believe. Thirty years ago, young people of fine ideals and irreproachable conduct were sometimes smirched with suspicious gossip by their evil-minded elders; and it may be so today. At any rate there are those who find it hard to believe ill of the clear eyed, open faced young people with whom they are in daily contact. Perhaps there are a few black sheep among them; there always have been. Doubtless there are Bohemian circles, especially among those with whom a little knowledge has proved a dangerous thing, and with whom religious faith has broken down, where adventure and experiment are frankly the order of the day. And as for divorce: the suggestion that "everybody is doing it" does seem to have been so well advertised by now that society is quite saturated with the natural inference.

But if one is to judge by contemporaneous printed matter he will have to admit that there is a genuine sex debacle. He will also have to admit that much of this printed matter is well calculated to make things worse instead of better. The type of literature, so popular at present, which advises everyone to think for himself, even though not mentioning sex at all, is one of the influences to be reckoned with in this connection. As for books of salacious fiction, some of which are among the best sellers, the present writer has no inclination to advertise any of them. But when a liberal journal like the New Republic comes out with a virtual advocacy of free love, it does seem quite proper to furnish it with a little free advertising.

MENTAL SUGGESTION

The article by Clement Wood which appeared in a recent issue of that publication has already been well reviewed. It is worth pointing out, with some added emphasis, however, that the influence of the article will be due solely to what is called in social psychology mental suggestion. Suggestion is the word employed when persons catch ideas merely by having their ears exposed to them. There is obvious reason why the idea that sexual license is really quite the intellectual and progressive thing should be excessively infectious. It should be noted, however, that Mr. Wood does not present a single scrap of evidence. He merely asserts!

To assert that "a woman's body is her own," and that she "is entitled to choose her own experiments," should be followed by a wide random sampling of authentic cases in which the central tendency is clearly to promote the greatest good of the greatest number in the long run. Pending such factual evidence, an educated person is likely to think about the historic facts and ethical grounds of social control. To identify love with sexual desire is a clever bit of rhetorical suggestion; but an objector might assert that one of the chief contributions of chivalry was to create a distinction between love and lust, and that the recent improvement in woman's status is due in part to that distinction. The familiar assertion, parroted by Clement Wood, that marriage is justifiable only so long as love lasts, sweeps many suggesti-

ble persons quite off their feet, especially if their "libidoes" happen to be on a rampage at the time. But suppose Constance Steele should assert that when a couple find themselves less happily mated than they had hoped, it is their duty to make the best of a trying situation, and summon all the character they have to the maintenance of a good home for their children, as millions have done. Then there would be an argument between Clement Wood and Constance Steele, and the facts of racial experience would have to be marshalled on both sides. It might turn out from a thorough survey of the historic facts that devotion to duty is the only stuff out of which a great civilization has ever been made. As for Mr. Wood's assertion that "proper institutional training for children is better than average home training," the New Republic deserves credit for giving Dr. H. D. Chapin space to show by an array of facts that there are not two sides to this question.

A DISINGENUOUS APOLOGY

The New Republic's editorial comment is quite as significant as the Wood article itself, if not more so. The editorial consists of two parts: the first part, which is monosyllabic and perspicuous; and the second part, which is couched in sesquapedalian classical derivatives and involved, ambiguous subordinate clauses. The first part shows fright, and seems to apologize for the offensive contribution; the second part is hard to interpret except on the hypothesis that it means essentially what the Wood article meant.

So much for the New Republic. We shall next consider the prevalence of this sort of ratiocination in some of its more general aspects. Preliminary thereto let us propose the term mental epidemics, as a sort of class name for the crazes, fads, fashions, conventions, and so forth discussed under the caption of "suggestion" in the social psychologies. It is a very usual phenomenon for theories, beliefs, ideals, attitudes, to become prevalent by suggestion. People believe that they believe them because they have thought about them; but that is usually an illusion. Most people believe them because everybody else seems to be believing them. That is about the situation so far as this sex stuff is concerned. But the prevalence of an idea is no guarantee of its validity, as the hoi polloi do so vainly imagine. Nations have slid down the slippery skids to Avernus on that fallacy -witness the militarism of Hohenzollern Germany.

THE CRAZE FOR LIBERALISM

Deeper seated than the sex debacle, however, and underlying it so far as its supposed justification is concerned, is the craze for liberalism among the intelligentsia. There is no other strut quite so fetching in the contemporaneous intellectual barnyard. But this business of being a liberal is not an easy trick to turn with balance to one's self and safety to all concerned. Social change is a term calling for the keeping of one's head. To commit the fallacy of the universal term is not necessarily evidence of the most scintillating intellectual liberality. The undeniable fact that social

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change is a good thing on the whole is not conclusive proof that all changes are for the better. It is just conceivable that some social changes might be only for the worse. For the person who prides himself in being a genuinely free-minded liberal, the really smart question to ask himself would be: Precisely which changes are actual improvements, and which are not? As for the changes that really need to be madeand never in history were there more of them-the surest way to retard their consummation is to get them all mixed up with changes that can be only destructive in their outcome. The greatest danger of an age of change is the cult of change to which the desirable changes give rise and from the illogical and undiscriminating worship of which we tend to change even those things which can be changed only for the worse. From such ill advised change we get only social disintegration for our pains. Social disasters have happened precisely so in the past; as, for example, after the brilliant period of change in Greek history.

THE MIND IN THE MAKING

And the doctrines of the Sophists, who were largely to blame for that ancient debacle, were not dissimilar in underlying principles from those that prevail among the would-be intellectual class of today. They asserted that everyone should think for himself, and be his own judge of the value of his experiments. Professor Robinson's "The Mind in the Making" is guilty of precisely this half-fallacy; and its popularity is due to the prevalence of this flattering assumption in the minds of the intellectual classes. He is not so much a prophet as a mouthpiece of the zeitgeist. For the 49.99 plus per cent of us with I. Q.'s of less than 100 are not very likely to contribute much. And as for ethical problems, involving as they do the age-long experience of the race, even the keenest of us are not likely to contribute much either, unless we are exceptionally well informed as to racial experience and the inferences to be drawn from it -and not even then if our selfish and carnal desires are cavorting under us. The solution of ethical problems is a great co-operative enterprise, to which our generation may make its little contribution if we all think hard together; but the single individual who is good enough and wise enough to make any appreciable contribution of his own, and especially to guide his own conduct independently, is a rare bird. And as for liberal journalism-upon the influence of which the necessary changes of our time so largely dependnothing can black its eye and hamstring its legs more disastrously than to get the reputation of advocating free love.

With regard to this matter of sex morality, there are some facts that deserve consideration by liberals, and which account in part at least for the fear of change that conservatives of this subject are taunted with. These facts pertain to racial experience with monogamy.

MONOGAMY AMONG NATURE PEOPLES

In the first place, monogamy is practically universal among nature peoples. It is an easy assumption, seconded by a near-sighted application of evolutionary theory, that primitive men practiced promiscuity. But this is not the case. The best authorities now agree, upon the basis of exhaustive investigation, that there is not a scrap of evidence of promiscuity ever having been the prevailing practice among

primitive peoples. Monogamy is the rule. The latest authoritative statement of this fact will be found in Ogburn's "Social Change." Second, monogamy-such as we are familiar with among certain species of birds-prevails among the anthropoid apes most closely akin to man. These two facts point toward the same conclusion, somewhat as perpendiculars erected on two chords of the same circle meet at the center. The conclusion is that the human race always has been monogamous, human monogamy being older than the human species itself. Monogamy is not, therefore, an artificial social arrangement, than which any other arrangement would presumably do just as well after it got started. There is instead something instinctive about it. And being so deeply rooted in the biological make-up of human nature the presumption is that to pervert it would tend toward degeneration both for the individual and society. And this presumption is raised to a virtual demonstration when supplemented by the racial experience of the historic period. This experience indicates that promiscuity has tended toward individual, national and racial degeneracy wherever it has prevailed. One of our leading sociologists contends that if anything is proved by racial experience, it is this. From which it follows that this talk about experimentation is a good deal like the experimentation of moths with the flame of a candle. And from which it also follows that persons like Mr. Clement Wood, instead of being the intellectual pioneers that they feel themselves to be, are but flippant, ignorant fools, pulling the foundations out from under civilization.

To conclude that monogamy is instinctive and indispensable does not imply that there are no problems connected with the sexual life and monogamous mating in modern society; but it does indicate that the solution for these problems must be sought in and through monogamous family life, and not otherwise, upon pain of social disintegration and collapse.

DEMOCRATIZING FAMILY LIFE

One of these problems is to render family life democratic instead of monarchical, as it has been in the past. Another is to dignify housekeeping in general estimation, unburden it of stultifying drudgery, and lift it to the level of a profession so far as application of science and utilization of the fine arts are concerned. A third is to assure adequate support to mothers and their children, so that family life can be normal and wholesome even among the underlying masses of the population. But these problems are somewhat remote from the center of interest in the present discussion. The question of central interest here is this: How can the real needs of the sexual life be more adequately provided for in and through monogamous family life?

The older ethic made the mistake, let it be conceded, of repudiating and repressing the sexual needs of human nature; and treating them as inherently vulgar, obscene and sinful. It is undoubtedly much nearer the truth to recognize that a spiritually and physically normal sex life really is wholesome and desirable; and that the thwarting thereof is likely to produce very unfortunate consequences for the thwarted individual, and for society as a whole should such thwarting become prevalent. Let us go further and elaborate this concession with certain biological and social theo-

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ries. It may be asserted upon creditable authority that human nature, including the sex impulse, is not essentially different among civilized peoples today from what it was among their primitive ancestors of the last ice age. An imperious sexual impulse was undoubtedly necessary then, so as to assure as high a birth rate as possible, that the race might survive under the very hard conditions that caused a high death rate. But civilization has overcome those hard conditions, so that a much lower birth rate is now possible. Indeed, it is not only possible, but also desirable and even necessary; otherwise civilization would soon be swamped with overpopulation. Whereupon the Malthusian bugbears of poverty, famine, pestilence and war would certainly ensue. We find ourselves in the predicament, then, of being equipped with a reproductive impulse much stronger than our racial necessities now require, but which cannot be too much thwarted or repressed without unfortunate individual and social consequences.

WHAT TO DO

All of which being granted, the next question is: What is a wise civilization to do about it? The obvious answer is, to remove as far as possible all obstacles to normal, satisfying monogamous relations.

The first and perhaps the worst of these obstacles is the one artificially created by the prevalence of loose notions and practices. Their effects, both spiritual and physical, upon normal family relations are of course destructive. So-called experimentation greatly reduces the probability of satisfying love in matrimony. It also spreads disease. The way out is probably through thorough factual instruction, properly emotionalized-if we can discover the technique of such instruction. And it may be ventured incidentally that that technique will not be to taboo and stigmatize the whole subject of sex, as formerly; neither will it be to swing to the opposite extreme and "break the ice" of modesty between young people by brazenly discussing the subject in mixed groups. That folly is partly responsible for the modern sex debacle. But if we are to help our young people to realize the best there is in love and marriage, we must somehow succeed in teaching them that "the pleasure of association between the sexes is immeasurably heightened when it is conducted on the ideal plane"; and that "a large part of the * * * wretchedness and woe that blacken the world are due to weakness here."

A second obstacle is the pitfalls of courtship, by which young people make wrong choices. We should have a body of scientific psychological information on that subject, but we have not. If we try to guide young persons, our advice is necessarily based upon empirical knowledge, mostly personal. But individual experiences differ so widely that no one can be sure of giving specific counsel that will fit the particular case. Even with scientific information, the difficulty would not disappear, since any given case might be one of the variations from the central tendency. Sometime we may not be so helpless; meanwhile, may "God have pity on the hearts of men."

A third obstacle is the long professional training now necessary in so many cases before marriage can be considered. The way should be made easier for promising young men. Professional and technical schools should be

supported by endowments and taxation; and students in them should be subsidized in the same way. It goes without saying that such subsidized opportunities for study ought to be open only to the most promising-but that would improve the personnel of the professions. This would make it less necessary for promising young men to postpone marriage. Also, more young men ought to receive help from their fathers, to set up not only in business but also in housekeeping; and a better distribution of wealth and income would make this possible. It probably ought to become more customary, as the professions become more elaborate and civilization more complex, for young children to be supported by their grandfathers instead of by their fathers. Better industrial justice would render this more practicable and so remove the obstacles to marriage during the twenties.

A fourth obstacle in the way of marriage is the fastidious standard of living that prevails among so many of us. A high standard of living is of course a good thing in so far as it consists of the goods and services really needful to a wholesome, satisfying life. But many of our conventional wants are expensive without being wholesome or even satisfying; the demands of fashion, for example. It is an essentially ethical consideration that we are discussing here. Mistaken ideals prevail as to what the really satisfying experiences of life are; and these mistaken ideals are usually very expensive. Many men postpone or forego marriage on account of these conventional notions; many women unconsciously forestall proposals because of their fastidious and artificial tastes. If we had the spiritual balance and the cultural appreciation to return collectively and severally to a simpler and more wholesome life, marriage would be rendered much more accessible to many of our young people.

MENTAL EPIDEMICS

We have here another instance of mental epidemics. How frequently nowadays one hears the conventional necessity expressed of postponing marriage until a suitable "menage" can be maintained; which only states backwards the principle under discussion. Usually the criterion is not culture, but "culture." Cut glass, oriental rugs, dress suits, cabaret parties and limousines are too often set up as the sine quo non. The dreaded penalty of foregoing these things is to become "hopelessly middle class"! These standards prevail among those "whom the gods would destroy;" since to these standards they are sacrificing not only normal, satisfying family life, but progeny as well. And it is among this class that Mr. Clement Wood and his ilk find their readiest converts. Such standards, and the spiritual attitudes that prompt them, are the most stubborn enemies to the success of democracy that obstruct our modern life. Society needs nothing more desperately than to secure the prevalence of sounder ideals.

A fifth obstacle in the way of marriage is the present maldistribution of wealth and income. Marriage is post-poned by many till the late twenties or early thirties, and forfeited entirely by some, not merely because standards are fastidious, but also because economic conditions are adverse. At an unguarded moment even George F. Babbitt admits, in the case of his own son, that it is getting harder and harder for a young man to achieve a place for himself

in the world; and W. I. King's statistics indicated a dozen years ago that the middle class was gradually losing its grip upon the property of the nation. Who has not felt the grip and squeeze of things economic during the last ten years? The difficulty is to be located in the waste, mismanagement and maldistribution of our economic system. Few young persons forced to postpone marriage for another year, few "craving old maids" (H. G. Wells), lay their "sexual miseries" at the door of our capitalistic, profit-seeking system; but that system is the accessory culprit, nevertheless.

THE QUESTION OF INCOME

According to the bureau of economic research, less than one per cent of income receivers in 1918 received incomes above \$8,000; less than 5 per cent received incomes above \$3,300; less than 10 per cent received incomes above \$2,400; and less than 20 per cent received incomes above \$1,800. The Interchurch World Movement estimated \$2,024 as a "minimum of comfort" budget for a working man's family of five in 1919. How obvious the inferences are as to why marriage is being foregone or postponed! How plain it is to be seen why 21.1 per cent of our women were gainfully employed in 1920! Suppose a young couple regard \$2,400 as a necessary income upon which to set up housekeeping, what is their chance of attaining it? Or \$3,300? Suppose a woman of thirty is earning \$2,400, who is likely to propose marriage to her?

The reasons for these difficult conditions for most of us may be indicated by the suggestive language that Alva W. Taylor applies to the farmer's predicament: "He sells to men that do not bid against one another; and he buys from those who do not cut one another's prices to any marked degree." We have recently had it revealed to us that the price of gasoline had been artificially held up by connivance. There is a long list of other staple commodities concerning which there would doubtless be similar revelations if the trade secrets once leaked out. These economic facts are all relevant to the problems of our sexual lives-far more relevant than we are wont to imagine. It is these economic causes that are helping to block the natural outlets of our sexual impulses into wholesome matrimony, and flooding society with "modern" irregularities and age-old "experiments." If the New Republic honestly aspires to help solve the problems of modern sex immorality, let it work diligently on its chosen and laudable function of arousing public opinion to the gross maladjustments of our economic order. That will accomplish far more in the long run than the childish amusement of hoeing open the leaks that are already breaking in our sex levee.

WAR AND MARRIAGE

The final obstacle to marriage among modern peoples is war. Europe has been thrown out of adjustment for a generation to come. Erratic theories and hideous approvals have resulted—as, for instance, the monument to unmarried mothers! We in America have suffered chiefly from the spread of those theories and approvals.

Some of the responsibilities of the church in the present crisis are easy to infer. It should continue what it has almost always done: inculcate and motivate sexual morality. But the new motivation will have to be on a different basis than the old, and will consist partly at least in setting forth the illimitable social consequences of sexual vice on the one hand, and of fine, clean living on the other. Second, the church should lead the people back to a simpler life. Fastidious, luxurious, frivolous standards are wicked; they are destructive to everything that we aspire to under the Christian ideals. Certainly social religion has more wholesome, satisfying ends to offer the Christian! And third, the church should promote economic justice. Fortunately, it is awakening, albeit somewhat slowly, to this great responsibility.

In conclusion, there must be offered a word of near apology. Surely no reader will suppose that the above is offered as an exhaustive discussion of this difficult and perplexing subject. Not for a moment does the present writer concede to any easy short-cut to solutions. No exceptionless rules are applicable to human behavior. Nor can any argument like the above ever be made air tight; the facts of experience are too variable.

The Path of the Star

By Allan A. Hunter

T THE heart of the little town of Bethlehem is an ancient church, rife with priests who cherish an ancient grudge, the grudge of the hard sectarian. They glare, each camp upon the other, and strut in tinseled vestments about the grotto where the Prince of Peace was born and where they wrangle jealously over the number of lamps each sect is allowed to place there. Preoccupied with the furniture of their faith, they keep their eyes fastened on an elaborate silver star embedded in the floor. They glower piously and cherish the memory of schismatic quarrels in which they have had a part. What matter to them that Christ's birth shone upon men with peace and friendliness, like a glowing star upon a field where shepherds watched? They are there to maintain not peace but a dogma, a dogma about the divine nature of their Redeemer that has split them up into fist-shaking sticklers. Their religion is an indoor thing, hopelessly fixed and stuffy, a stifling substitute for life that is life indeed.

But the Shepherd's Field is a spot of fresh serenity, a natural place for angels to visit from opening skies, and for their light to shine upon. I did not arrive there early enough on Christmas morning to see any of the stars that the shepherds of centuries ago saw before the morning light. But there was the same after-dawn loveliness of dew upon the moss in the old stone wall that surrounded the olive grove, and the same faerie twinkle on the little gray leaves within. And round about were hillsides terraced with gray blue walls, with here and there a watch-tower of crudely broken stone, and patches of tawny soil showing among the ashen rocks.

A fellah robed in a gown washed and faded to the hue of the sky was following a gentle yoke of cinnamon colored oxen, both hands gripping his primitive wooden plough. At times he would urge them on with a minor snatch of song,

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red At notes that were eerie and ancient, perhaps once heard in this place by Ruth the Moabitess as she gleaned in the barley field of Boaz. The upturned loam of the furrows appeared fresh as a Christmas promise. Not far away were chickens scratching domestically, and there passed a donkey piled high with sacks of grain, and in his eyes a meekness that inherits the earth.

Best of all, there were tranquil flocks of sheep and goats and bleating lambs. The sunlight gave them glamor: their fleece out in the Field of the Shepherds took on a downy silvery look exactly like pampas grass or the shining hair of a Saxon child. It was a place for growing things, and I remember a little shepherdess with a crimson kerchief about her hair who held in her arms a jet black kid with shining nose.

"Quoios, mush haik?" (very nice, isn't it?), she called to me happily, pointing to the youngest member of her flock. Two or three tousle-haired boys were there, too, perhaps because that was the place to be on Christmas morning. It was chilly, but all of them, shepherds and shepherdesses, were barefoot, and clad in the elegant simplicity of gellabeias, for all the world like nightgowns, that were soiled with the natural colors of the earth and rocks and grasses. Gay and eager youngsters they were, taking no thought of the morrow, of what they should eat and what they should put on. And they had no theological quarrels, whether Christian or Mohammedan. They could look beyond the Field of the Shepherds, over the way rough with boulders, to the inescapable blue of the Moab mountains.

It was four years ago that the freshness of this scene opened my eyes to marvel, and since that time they have been washed with wonder so that I have been able to see Bethlehem and its peace and good will not alone in Palestine but in unexpected places of the East.

In India is a young man called Sadhu Sundar Singh. He has compassion on the multitude, and among that multitude he goes, from the moist heats of Ceylon and the jungle villages of Madura to the snows of the high Himalayas, carrying no luggage but a testament, no thought in his mind but the gospel of love. That gospel has been severely tried, but he has never dropped it since as a sixteen-year-old boy he left his home in the Punjab with a vision of Christ in his heart. His family met him with scorn and poison so that he nearly died. But they could not break his faith or mar his affection for them. And now his father, who bitterly cursed the son who forsook ambition to follow the gleam, has said, "I, too, will follow the way of love." Sundar Singh in his yellow robe has been struck over the face with sticks and insolent fists as he preached the glory of his vision among the fanatical villagers. But never has he struck back in irritation.

"If there were a war in India, what would you do?" he was asked. "Whatever happened," he replied, "I could not hurt a child of God. I would not kill. It is not the way of Christ." Nor is this generous-hearted St. Francis of India alone in his mission. Many of his friends are likewise dedicated to the "Kingdom of man which is the Kingdom of love." They would bring in that kingdom to the three thousand exclusive castes of India religionists who have hated each other with a fanaticism centuries old, not by violence but by the righteousness that is reverence for men.

In China I talked with students who look with equal freshness on the world. They have broken clean away from the old, hard dogmas. They have no faith in armaments and intrigue, setting nation against nation. But they have a faith that is a lovely thing to see, a faith in the new spirit that was heralded 1900 years ago among the Judean hills.

"We would save China by that spirit," they say. "It is foolish to use force and we will have none of it." Many of them with fervor and without fear are training themselves to apply in concrete ways the new spirit of frankness, trust in men and cooperation. It is not an easy road for them: they will be debarred from political office by the military governors of their provinces; they will be treated as "fools" by their families when they attempt to pay the women and children who toil in their mills a living wage. But a few will endure as seeing a dream that is invisible to older men. One feels sure of that, after looking into their gray eyes alight with the glory of a cause.

The dawn of a friendlier day is also in the eyes of hosts of younger Japanese. There is, of course, a temptation for them to imitate the West on its seamier side, to take over the military imperialism of the German junkers, and the economic imperialism of the American financiers. But against these foes of free and brotherly life they have a hope and a program, advertised by such prophets as H. G. Wells, for a world state founded on "a common peace and a general prosperity." By Tolstoi and Whitman and their own social service workers, they have become infected with a sentiment against destruction and for fraternity. To the young Chinese who are boycotting Japanese goods, and are supposed to be their enemies, representative students of the Flowery Kingdom have gone on "pilgrimages of friendship," to talk over in conference and candor the points of difference between them. They have also tried to show kindliness to the Chinese students in their midst at Tokyo. "The Chinese have been badly treated by our militarists," said a young Nipponese to me, "and we sympathize with the students over there, and here in Tokyo, who are organizing to do something about it."

This liberalism of the rising generation in Japan has an assurance that is surprising and new, but it harks back to the Shepherd's Field at Bethlehem. And it is shared by hosts of young-minded men and women around the world.

On last Easter afternoon I had tea with a Christian statesman, a member of the house of commons in Tokyo. His face was lined and his hair grizzled from his valiant fight for democracy in Japan and that law and unity might prevail over all the globe. On the wall of the delicately carpeted room where tea was served was a single picture, a photogravure of Abraham Lincoln.

There was something in the face of this Japanese Christian beautifully young and ardent with hope, as he said: "We of the nations have been caught in a vicious circle of distrust and suspicion and violence; but we are learning at last to understand each other and to work together. And by God's grace we are going to break through that vicious circle so that peace and good will shall make us one."

The morning radiance of the Shepherd's Field is not seen today only in Bethlehem. The light of the Christmas morning star is moving with friendliness over the face of all the earth.

"I Will" and the Common Weal

HE WORLD has been well nigh wrecked because men have refused to aply, in the fields of industry and commerce and in international affairs, the principles of service and sacrifice, which have become standardized in the relations of individuals. Mighty men embody the grace of friendliness in their personal relations and then engineer corporate affairs as if there were no dependable friendships between masses of men. Believing in personal salvation they explicitly deny social salvation. With Bernhardi they claim the Christian graces of service and sacrifice within the relationships of individuals. One must use them nobly within the prescribed circles of nation, class or faith, but when conflict impends between nations or classes they are deepened in intensity through being narrowed in expression. Love for one's own becomes hate for others. Service of one's own is expressed through hurt of others. Sacrifice for one's own is made noble through the destruction of others. The fervencies of religion are narrowed to the confines of color or tongue or nationality or a common creed. The man is saved through sacrifice and service, though his doing of them has damned those not of his kith and kin. It is like stealing from the children of others to give one's own children the good things of life.

"I Will"

The will to do brings out the strength of men. It also makes refined beasts out of them if it is not restrained by a due respect for the rights of others. "I Will" is the motto of our most aggressive cities. It has created banks with hundreds of millions of capital and surplus, office buildings that pierce the sky, streets forty miles long, the greatest transportation systems in the world, a machinery of production that makes it possible for one man to do what once a thousand did, and it has put giants at the wheel in our common affairs.

It has made things of paramount importance in the ruling minds. It has created billionaires. It has made the desert to bloom like the rose—and it has gathered most of the roses into the luxurious mansions of the few. The hovels of the poor crowd into one another in the industrial cities of old lands like Great Britain, and a period of hard times sends millions of honest workers to live in one and two-room tenements. Fortune piles upon fortune through inheritance and through the inevitable tendency of the rich-born to create an aristocracy through intermarriage. The poor have not grown poorer while the rich have grown richer, but they have not grown rich along with the rich.

It is all a civilized form of the law of the jungle. Its refinements eliminate direct physical cruelty, but transform indirect cruelties into a fine art. It makes it possible for the rich to compare the successful man to the select rose that is grown through the sacrifice of scores of its fellows. It gives a circulation of millions to journals that exalt personal success and compels those that plead for social conscience to appeal to charity for subsidies. It builds great college halls and fine churches to the memories of those who fling a tithe when death parts them from it, and within them withers the voice of prophecy. "I Will" is the modern gospel of worldliness. It is the brass idol before which the disciples of success bow down and worship. Its bible is a bank book, its church is the counting house, its golden rule is the rule of gold, and charity is its one redeeming grace.

The Common Weal

The will of God is the true spirit of the common weal. The "I Will" spirit comes up from below. It is the dominating spirit of the jungle, red in tooth and claw. Love of the common weal comes down from above, it is the dominating spirit in the religion of the Galilean. Between these two spirits lies the cosmic struggle. It begins in the heart of every man but it ends only in the judgment day. Its greatest tragedy is when creed and church enshrine some limited expression of it, nail the cross to it, and limit judgment there. Creeds, whether of religion, politics or economics, can be no 1658

more than passing interpretations of the omniscience of God; and institutions, whether religious, political or industrial, can be no more than temporal instruments of his omnipotence. Both man yield to progress if there is to be progress, and both incline to stay its hand by arrogating to themselves finality.

So long as governments are dominated by the "my country, right or wrong" spirit there will be war, for "my country—wrong" makes for war. When all governments accept the principle that "above all nations is humanity" the "I Will" spirit will give way to the needs of the common weal. Then the spirit of conciliation will rise from the level of a temporary mollifier in diplomacy to the high dignity of a ruling spirit in some sort of a world concord. Grand monarchs made mighty nations and ruined them through their making. The stuff out of which they were made was self-destructive. Germany today feels in her own heart the iron of Bismarck's "blood and iron" policy. France is today sharpening a bayonet for her own bosom. Haman hangs on his own gallows, or there is no law of compensation.

The "I Will" spirit dominates industry and business. It sows the teeth of its own iron dragon. Czarism begat bolshevism, and autocratic industrial control begets unrest and radicalism. Both the czar and the captain of industry may be likable Christian gentlemen, but there is a great gulf between their personal characteristics and their institutional policies. They seek to bind the Christ to an altar when he is a living Spirit that will not be bound. They transfix him at the beginning of the Christian age, whereas he comes into his own only at the end. Christ's conquest is of the mighty, while theirs is of the lowly. They create a machine and bind men to it; he creates an irresistible leaven in the hearts of the millions and breaks every machine that binds men down.

The Spirit and the Symbol

With all this, there is no necessary contradiction between the zeitgeist and the men and the machinery that must work it, through this, that or the other age. God has limited himself to the management men give his affairs. Whatsoever we bind on earth is bound in heaven, and whatsoever we loose is loosed in heaven. Our education in the better way proceeds quite as much from our own experiments as from the ideals of the dreamers. It would smash cosmos to transform it in a day. The working model that seeks to manifest the brotherly spirit is a symbol of God's will. We need only to beware making of it an idol for our own worship and that of our children. Walls do not make a church, nor are churches the kingdom of God. Constitutions do not make a democracy, nor are armies things of freedom. A high productive power is quite as liable to deny utopia as to help it along. Yet armies have wen

LINCOLN AND OTHERS

By Thomas Curtis Clark

This is proving to be the most popular book of verse handled by us in many years—except that remarkable collection. "The World's Great Religious Poetry." The work of the author of "Lincoln and Others" has received high praise from such leaders as John Masefield, Henry van Dyke, Katharine Lee Bates, Edgar Lee Masters, Carl Sandburg, Sara Teasdals, Joseph Fort Newton, Frederick F. Shannon, Louis Untermeyer, etc. Three of his poems (all included in this new book) were listed by William Stanley Braithwaits, poetry editor of the Boston Transcript, as "distinctive poems of the year." The price of the book is \$1.50, but during December only, three copies will be furnished for \$4.00. Why not make this your gift book for this holiday season?

The Christian Century Press, Chicago

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freedom, constitutions have insured democracy and the ability to produce things has raised hovels into cottages. They are symbols of progress; let us make them mile-stones to mark our way but not grave stones to mark our careers. Constitutions need revising, churches need transforming, armies need disbanding and most symbols should, in good time, grace the walls of historical museums.

The world needs, more than it needs millionaires, men who will persistently experiment in the better way. Personal success of the super-man type is more of a menace than a promise to civilization. The spirit of "I Will" puts sanctity into selfishness unless it is itself devoted to the common weal. It may be refined through limited commitments to the ruling social codes, but if it delimits reserved areas

for personal emolument and confines its Christianity to the respectabilities, its refinements may make it seven times more the child of the devil. What we need most is mighty men who refuse to get riches; rich men who will give their all away in their maturity and devote their powers to the common weal; great factories that will deliberately put the welfare of the wage-carner before profits; statesmen who will defeat themselves for office through fealty to liberal and human causes; preachers who will preach themselves out of great pulpits, and more newspapers that require subsidies to live. Thus, by the ardency of many the institutions of service will be kept plastic to the needs of progress.

ALVA W. TAYLOR.

British Table Talk

London, November 24.

THE PASSING of Dr. Clifford has brought into expression, not for the first time, the admiration for his character and achievements which all men share, and the deep and sincere affection which was won by him in the hearts even of his political and ecclesiastical foes. The funeral ceremony was itself a striking evidence of the love which never failed him in the hearts of his own folk. His old church could not hold the multitudes who gathered. His successor, Mr. Hughes, took the service and spoke most tenderly; one of the old boys of the church-boys whom Clifford used to inspire and coach in all manner of studies-the Rev. J. H. Rushbrooke, took part, and there must have been many, like him, across whose path, to their eternal gratitude, Clifford came in their youth. "No man is a hero," it has been despairingly said, "to his own curate." These men of whom I speak were not his curates, but they knew him most intimately, and they differed often from him; and yet, as I have learned from them, he was their hero in youth and remained their hero in manhood. I remember that when my friend Newton Marshall, one of Dr. Clifford's "boys", was buried in 1913, Clifford was present, looking more sorrowful than I ever saw him. He loved Marshall, and looked as all of us looked for still greater things from him than any he had yet had time to accomplish. And it was a sad moment when he, the old man, had to bid farewell to one of his boys. With our customary failure of hope and faith, we place the great pastorates in olden times. But it may be doubted whether the brave and loving pastorate of John Clifford ought not to stand with the greatest.

The Election

Of course, we are talking about the election. But we are rather confused. The protection party apparently make much of motor cars, and since I hear this on every side and discover it in almost all speeches, I imagine it must be a first line in arguments. There is so much speaking done that the reader of the daily press has to be content with summaries. It is aggravating to learn that Mr. Runciman made a wonderful speech which none of the reporters stayed to hear, much less to report. Mr. Winston Churchill appears to have overtaxed his strength. But Mr. Lloyd George is enjoying a flying tour, in the course of which he will speak, it is reckoned to five million hearers (America, please note!). More than once he has said that he backs the platform against the press. Now, with the powers of wireless and loud-speakers, he must be enjoying himself hugely. How quickly too the "wee frees" and the other liberals seem to have forgotten their former enmities! The innocent observer must rub his eyes and wonder how these politicians can have recovered from their former contempt and condemnation of each other. The same innocent observer takes the public utterances of statesmen much too literally. He does not know that in front of a mass meeting almost all speakers lay on the color too thick,

"The Wise Men"

It will be near to Christmas when these notes appear. For such a season it is fitting that some fragments should be given out of the treasures of sacred poetry that are offered at Christmas to the Child Jesus. I love the lines of Mr. Chesterton, "The Wise Men." I wish I could give them all:

"Step softly, under snow or rain,
To find the place where men can pray:
The way is all so very plain
That we may lose the way.

"Oh, we have learnt to peer and pore On tortured puzzles from our youth, We know all labyrinthine lore, We are the Three Wise Men of yore, And we know all things but the truth.

"Go humbly: humble are the skies, And low, and large, and fierce the Star: So very near the manger lies That we may travel far."

The New Bishop of Peterborough

The Rev. Cyril Bardsley, until lately secretary of the church missionary society, is to be Bishop of Peterborough. He was a most true and gifted comrade to all who took part in missionary service; and to be head of a society such as the church missionary society is a good discipline for a bishop. It was his in no small measure to bear the brunt of the bitter attack upon his society made by those who correspond to the fundamentalists in America. Through these times of great anxiety and unceasing sorrow Mr. Bardsley came with the increased

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respect and trust of all who knew him. He is a sincere and convinced evangelical. His knowledge of the church and its work over-seas will make him a powerful advocate of missions in his diocese, which is very large and varied. The cathedral of Peterborough has some of the finest Norman work in the country, and its west front, with its three Gothic arches, is one of the most famous sights for the student of architecture in this land. But I imagine Leicester is the most important city in the diocese. The premier is severely impartial in his choice of bishops. Dr. Bardsley of Peterborough and Dr. Fiere of Truro are at the opposite ends of the long line of Anglicans, though I am sure they would have very close fellowship in the deepest things. For, as I have often said—and this is a clue to English religious thought—English religious folk, Catholic, or not, are at heart evangelicals.

And So Forth

The parish church, where Canon Barnett ministered in Whitechapel is to be closed. Barnett made it a center of warm Christian fellowship and linked it closely to Toynbee hall. But since in the parish there are now 8,000 Jews and only 200 Christians there is no longer any reason for the separate existence of St. Jude's. . . Mr. E. H. Liddell, the famous runner and football player, has been telling an interviewer that he objects in toto to Sunday sports, and rather than run on a Sunday in the Olympic games he would withdraw from the contest. Arrangements have been made that he shall not be asked to run on Sundays. He is the son of one of our London missionary society missionaries and is himself a keen speaker and lay preacher. . . . There are an increasing number of religious plays announced for this Christmastide. Mr. Boulter's "Mystery of the Epiphany," for example, and the St. Martin's Pageant." . . . Dark clouds cover Christendom in Russia and hide its light from the western world; but in that western world itself there is dawning a new hope for Russian Christianity. That dawn is the formation of a student Christian movement amongst the Russian refugee students in Енгоре.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

The World for Christ*

THE WORLD is large and yet we dare to hope for the universal sway of the spirit of Jesus. There are two practical ways in which the humblest of us can help to bring this to pass:

(1) We can do spare work in our own corner of the vineyard. Our primary need is for individual fidelity to the ideals of Christ. No place can be too obscure for this. Palestine was a small country, but Jesus lived his vast life there. London has a population of over seven hundred thousands, a million during business hours, but it may be that in some obscure hamlet of the empire the future prophet is developing. A leading London preacher said today that many of the best preachers are to be found among young men who are but little known. He might have added, with equal truth, that many of our poorest preachers are prominent older men! I listened to a certain bishop whom any schoolboy could have excelled, and yet the pompous old fossil thought he was the whole thing. Do not fear obscurity; fear only disloyalty to your best self. In a tiny back office in a great city sits an old, white-haired man. He is plain, simple, humble. Yet men make journeys to that back office to shake his hand, listen to his word and see his smile. Men go far to meet him, for he is, beyond doubt, a genuine Christian. All that I have written in these lessons which may seem severe is intended to stir us up to more ardent and honest labor for Christ. If I could, I would bring deep encouragement to each humble

For Christmas or New Year! "The Daily Altar"

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A GUIDE and inspiration to private devotion and family worship. Presents for each day in the year a theme, meditation, Scripture selection, poem and prayer. For these hurried and high-tension days, when the habit of meditation and the custom of family prayers are all but lost. This beautiful book makes possible the revival of spiritual communion, on a practicable and inspiring basis, in every home, at every bedside and in every heart.

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The Homiletic Review: If we are to meet, successfully, the great and growing number of problems in this eventful time, it is necessary that the quiet hour of meditation be observed as never before. Every aid, therefore, to thoughtfulness and prayer should be welcomed, as we do this manual.

The Presbyterian Advance: For meeting the need of those who would enjoy the privilege of daily prayer, but scarcely know how to begin, the authors have prepared this excellent and beautiful book.

The Central Christian Advocate: Beautifully bound, this book with its tasty and neat appearance, prepares one for the equal taste and care in its contents.

The Christian Standard: The binding and make-up of the book are beyond all praise.

The Christian Evangelist: This book is beautifully arranged, handsomely bound and typographically satisfying. It should be a real help toward restoring the family altar.

Rev. James M. Campbell, D. D.: "The Daily Altar" is a bit of fine work. It certainly provides something to grow up to. Unlike many books of devotion, it is free from pious platitudes and pays the highest respect to the intelligence of its readers. Its devotional aprict is necessaries.

Dr. J. H. Garrison, Editor Emeritus The Christian Evangelist: The book is happily conceived, happily worked out and most beautifully bound.

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THE CHRISTIAN CENTURY PRESS 508 South Dearborn St. CHICAGO

^{*} Dec. 30. Review lesson. Suggested reading Titus 2:11-14.

Sunday school teacher, to all hard-working and unappreciated pastors who toil in hidden fields, to all religious parents trying to bring up their children in the nurture and admonition of the Lord, to all Christian educators who see God in history, science and economics, to all simple souls who refuse to lower the flags of their loyalty to the Master.

(2) We can be world citizens, true internationals. Wesley said: "The world is my parish." You see those big words on his cenotaph in Westminster Abbey. No man needs to be provincial—to be limited to a small territory is very wrong. While I am writing a Chinaman is talking to British workingmen below me. We are cosmopolitan today. All race prejudice

must disappear. All class hatred must vanish. All fear and hate between nations must come to a speedy end. All denominational rivalry and bigotry must fade out. This is involved, and nothing less, but much more, in "world-wide Christianity." All men are our brothers. So brave are the struggles to find the light, so heavy the sacrifices to establish righteousness, so crushing the loads which untold thousands are carrying, so bright is the hope which millions hold, that we must love all men, and together toil for the coming of the day when justice, mercy, righteousness and peace shall cover the

JOHN R. EWERS.

CORRESPONDENCE

Did Mr. McAfee Glorify Skepticism?

EDITOR THE CHRISTIAN CENTURY:

SIR: I desire to express my very high appreciation of The Christian Century. There is no religious periodical that comes to my table which I come more nearly reading "clean through, from kiver to kiver" than I do The Christian Century. It is splendid. But I am constrained to offer a vigorous protest against such an article as was featured in the last number (Nov. 29) under the title "Youth and Dogma."

I think I classify as a modernist. I find no conflict between modern science and my religious faith. I welcome all the light thrown upon the Bible by higher criticism or by any other line of investigation. But the article above referred to is such a blundering treatment of a very real and important problem that I simply can not suppress my indignation. I do not remember ever to have seen in "a journal of religion" such a glorification of skepticism. It savors of the bolshevik attacks upon religion as "the opium of the common people." There is in it the same swaggering egotism and dogmatic disbelief. I can not but resent the aspersion upon the faith of Christian motherhood as a body of doctrines "which she holds because it is nice and proper to adopt them." I also resent the insinuation that all attempts by Christian teachers and Christian ministers to render assistance to those struggling with adolescent doubts is mere clap-trap and trickery, based either upon intellectual insincerity or intellectual incompetence. The results of such assistance I am confident will compare favorably with that suggested by the article under discussion. "Conversions" are treated as shallow and hypocritical pretensions, based upon self-deception or fleeting emotions.

The remedy recommended for adolescent doubt is doubt, doubt, more doubt. There is no suggestion that the struggling youth may ever find any firm foundation upon which to build his religious faith. He is simply left floundering in a bottomless sea of unbelief, and told that this is just what he needs, that if he did not continue to flounder, he would be both intellectually and morally defective, that all "the outstanding leaders of thought" have thrown off such conceptions of God as are set forth by the Christian ministry; that he must say good-by to the God of his childhood, and there is in the article no suggestion that he will ever find another.

All this is in such evident contrast with the teachings of a certain other great Teacher, to whose words some of us still attach considerable importance! Jesus insisted that it was faith, not doubt, that men needed, that it was faith that gave men victory, that it was faith that made possible splendid achievements, and that persistent unbelief was reprehensible and attended with the most serious consequences. He set before the world a God who is "our Father," who loves his children more than earthly parents love theirs, who watches over them, who hears and answers their prayers, who gives "good things to them that ask him." These are the childish conceptions which Mr. McAfee holds up to merciless ridicule, and which he would have the youth cast utterly away. But he offers nothing better—only

an endless wandering in the dark with the assurance that darkness is just what is needed. Some of us prefer that other Teacher, who said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

Menden, Mich.

G. D. CHASE.

Can War's Enemies Agree?

EDITOR THE CHRISTIAN CENTURY:

SIR: Grateful again! As always when your paper is in the mail! This time particularly for Professor Taylor's "Outlaw War" in the issue of November 29. Will he not treat the subject more at length, in the light of the following questions?

Col. Raymond Robins, who, with Senator Borah, Professor Dewey, and Judge Florence Allen, is heading the list of distinguished supporters of the "Outlawry of War" program, gave us his stirring address on the subject last week. There was considerable discussion afterward—and it all left me with these questions:

(1) There is a tragic lack of unity among workers for peace. Colonel Robins said that the most serious opposition to the "Outlawry" plan arises from those who are working for some other specific program, league of nations, world court, or something else. There are several scores of peace organizations in the United States, each presumably differing from all the others in some respect which it considers vital. The Christian Science Monitor remarks in a recent editorial (November 27):

"There is no more magnificent spectacle than a nation united in the face of war! The suppression of all inharmonious notes! Unity of thought and act! . . . But there is one spectacle that would be more magnificent, more glorious still, were it ever presented—a nation equally earnest, equally united, equally determined upon conquering the problem of peace."

Must each peace-loving group go its own way? Professor Taylor stresses unity in the crusade—but it is a hope rather than a fact.

(2) "The Outlawry of War," at least as presented by Colonel Robins, contemplates a delay of months, or even years. The method to be followed is to arouse public opinion in every land, which shall demand a conference (not the league of nations) to outlaw war; set up a commission (having nothing to do with the league of nations) for the codification of international law); and erect a world court with affirmative jurisdiction (not the present court, though possibly a derivative of the Hague Tribunal). Colonel Robins is pledged to a campaign of years. In the meanwhile, Europe staggers and starves.

A. G. Gardiner, long of the London News, addressed last summer a group of about forty Americans at Toynbee hall. He painted a truly terrifying picture of the European situation, with its agonies and menaces, with its demand for immediate action. And then: "Yesterday, gentlemen, I talked for two hours with your Colonel Robins on his plan for the outlawry of war; and

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it left me cold!" Can nothing be done, or at least attempted,

(3) Senator Borah and Colonel Robins alike stand unflinchingly against the league of nations. I have heard both of these gentlemen present formidable reasons for their position. Yet they advocate another conference for the achievement of their purpose. What reason is there to hope that the malicious spirit of European foreign offices would be any less active in any such conference than at Geneva? Such international gatherings are composed of delegates from governments. As long as those governments are what they are, how get anything better than the league of nations? Even the Washington conference, held under American auspices, far from the back rooms of European chancellories, failed of its purpose in large part because of the same sinister forces which have blocked the league of nations at every turn. So Gilbert Murray.

(4) Again, "Outlawry of War" advocates restriction of national armaments "to the lowest point consistent with domestic safety and with the necessities of international requirements for defence . . . but not for acts of aggression." The kaiser would have agreed to that. Professor Dewey in his recent article in The Christian Century argues that the campaign for the outlawry of war is in an entirely new direction, whereas the league of nations, etc., are all under the war-system and the war-philosophy. Does the above quotation sound like it? Colonel Robins said with great fervor, "There is not a drop of pacifist blood in my veins. My fathers fought in every war of the republic; I served in the world war, and I am ready at any time when my country . . . etc." It is a serious question with many whether organization for peace and preparation for war can ever go hand in hand.

(5) Are there any distinguished Democrats supporting the plan of the Outlawry of War Committee? Or is it possibly the long-waited Republican substitute for the league of nations which Republicans defeated in the senate?

It should be added that the public agitation of Colonel Robins and his associates against war as a method is of tremendous value; moreover I am in heartiest accord with the purposes of their effort. Nevertheless, many of us would appreciate a discussion of the issues raised above.

Hanover, N. H.

ROY BULLARD CHAMBERLIN.

Contributors to This Issue

Ross L. Finney, professor of educational sociology at the University of Minnesota; author "Causes and Cures for the Social Unrest," etc.

EMERSON FOSDICK, minister First Presbyterian church, New York City; author of famous trilogy of books on the Meaning of Prayer, of Service, and of Faith; author "Christianity and Progress," "Twelve Tests of Character," etc.
ALLAN A. HUNTER, minister in New York City, and author.

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FEET OF CLAY. By Margaretta Tuttle. (Little Brown, Boston. \$2.00.) A story of the world of fashion and industry, of idlers and wasters, contrasted. Amy Loring, a girl of high ideals but enmeshed in the snares of luxury, learns through suffering the blessedness of the

PETER'S BEST SELLER. By Margaret R. Piper. (Page, Boston. \$2.00.) A written-out best seller celebrity "comes back" by the way of love and hard labor, and finally succeeds in hitting the top notch with another famous story. The book has the sparkle of youth about it.

DOCTOR NYE. By Joseph C. Lincoln. (Appleton, New York. \$2.00.) Every year brings a new book from the present day dean of Cape Cod fiction. A whole gallery of quaint and lovable characters throng this story, as also earlier stories of this writer, who finds charm and humor in the life about him. His books, it may be remarked, have no relation-except that of contrast-to the present day sex novel.

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nglish volnglish ROOTABAGA PIGEONS. By Carl Sandburg. (Harcourt, New York.) Last year this most famous of modern poets of America surprised his friends by bringing out a book of modern fairy tales smacking rather of skyscrapers and street cars than of elves and fairies, calling the book "Rootabaga Stories." Another volume now appears, which contains, according to the author's own testimony, some stories that are parabolic in character, and others that were written simply for fun-or to keep "an old man"-the author-from crying. All these stories are strikingly original.

NATURE'S CRAFTSMEN. By Inez N. McFee. (Crowell, New York. \$1.75.) Charming stories of ants, spiders, silkworms, caterpillars, grasshoppers, frogs, wasps, bees, etc. The most valuable kind of literature to put into the hands of children.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Fifty Years of Mission Work in Mexico

The Methodists in Saltillo, Mexico, recently celebrated the fiftieth anniversary of the beginning of Protestant missionary work in Mexico. This work began with the overthrow of the monarchist government that had been supported by the Roman Catholic church and the new government that followed at once put into operation a regime of religious liberty and even helped the missionaries secure property. The Methodists were first on the field, each branch of the Methodist church sending missionaries. The progress through the years has been interrupted by political upheavals, but there is now a strong Protestant following in Mexico. The denominations are so close together that the Mexicans speak only of "Iglesia Evangelica.

Episcopalians Take up Divine Healing

The general convention of the Protestant episcopal church held in Portland endorsed the work of those within the church who seek to restore the healing ministry of New Testament times. The Emanuel movement set up a method by which this could be done. The Society of the Nazarene has been organized within the boundaries of the church and Rev. A. J. Gaynor Banks, of Asheville, N. C., is to visit the large cities holding "healing missions." His mission at St. Simon's church, in Chicago, is being largely attended. The missioners predict that the time will come when humanity will be entirely emancipated from pain. He makes much of the principle of absent treatment, or "radio-mind," as he calls it.

Holding Evangelistic Meetings in the Orient

Evangelists Biederwolf and Rodeheaver are now engaged in holding evangelistic services in various countries of the orient. Services were recently held for 1500 Japanese in Tokio, and the evangelists reported after the services the conversion of 84 Japanese men. They report from 50 to 150 renouncing the older religions in practically every city visited. Meetings have been held in Korea and the Hawaiian Islands. The evangelistic workers will arrive in the United States next July, but will not engage in evangelistic work in this country until the following autumn.

Cause of Methodist Reunion Furthered

The Methodists of the District of Columbia met in Washington on November 26, and were addressed by Bishop McDowell on the subject of Methodist reunion. The present agitation within the membership of the northern church which seeks a limitation of the power of the bishops makes a little more probable the coming of the Methodist Protestant church into the fellowship. This organization broke away in 1830 because of a 1664

conviction that the laity should participate equally with the ministers in the government of the church. It has no bishops, its conferences appointing the ministers through a stationing committee.

Hold Denominational Thanksgiving Services

In most cities in the north the Thanksgiving services are held on a union basis, the churches of all denominations in a given neighborhood coming together for divine worship. In Memphis, the custom is different. This year three denominational groups came together for a denominational Thanksgiving. Those engaging in such meetings were the Baptists, Methodists and Disciples. The Disciples' meeting was in Linden avenue church, the Methodist at St. John's church, and the Baptist at Speedway Terrace church. Three Presbyterian churches united in a service. The Episcopal churches throughout the country are accustomed to hold their own services.

Methodists to Erect Great Church in Oak Park

For years the Congregationalists have led in Oak Park, a fashionable suburb of Chicago, but the Methodists broke ground on December 9 for a new building which will set new standards for that community. It is announced that the new structure will cost \$400,000. This will mean that it exceeds in cost any Methodist sanctuary in the Chicago area with the single exception of First Methodist church of Chicago,

which is a combined office building and church. The pastor of the Oak Park church is Rev. W. N. English.

Ministers of Chicago Have Interesting Sessions

Chicago ministers have union meetings once a month which are largely attended. filling the auditorium of the central Y. M. The various denominational meetings are held at denominational headquarters. Miss Mary McDowell addressed the Methodist ministers December 10 on What the public welfare department is to the city of Chicago." On the same day the mayor of Chicago, William E. Dever, addressed the Baptist ministers. Disciples and Congregationalists are holding meetings only twice a month. A recent Congregational meeting was of a social nature with impromptu speeches about the dinner table. The Disciples listened to an address on journalism by S. J. Duncan-Clark of the Chicago Evening Post.

Reports Washington Churches Are Crowded

The people of Washington, D. C., go to church and the churches are prosperous, are the conclusions of Dr. Worth M. Tippy, secretary of the commission on the church and social service of the Federal Council. Dr. Tippy made a rapid visit to sixteen Washington churches on Sunday, November 2, during the hour of morning worship. Of these sixteen, five: The Church of the Covenant (Presbyterian), First Congregational, Calvary Baptist, Mt. Vernon Methodist Episcopal

Dean Athearn's Report Indicts American Religious Education

THE survey of the state of Indiana which has been carried out under the direction of Dr. Athearn brings results which are regarded as typical of a large part of the nation. The state is neither better nor worse than the average state in America. The published results of his survey which are now available to the public set forth in a startling fashion the inefficiency of American Protestantism in religious education.

Dean Athearn summarizes the report of the Indiana survey by setting forth seven outstanding facts which it revealed:

"First, 61.2 per cent, or 1,734,137 persons, of the population of the state are not identified with any church—Jewish, Catholic or Protestant, and 51,450 children and youth have no part in the educational program of any church.

"Second, half of the Protestant children of Indiana do not attend Sunday school; half of those who attend are absent 50 per cent of the Sundays during the period their names are on the roll; half of every session is devoted to opening and closing exercises, the other half to study, so that Indiana children who do go to Sunday school average only twelve hours of religious training each year.

"Third, the average Sunday school teacher has never had a course in teacher-training, in study of the Bible or in any part of the subject matter he or she is expected to teach. The average teacher's work is not supervised by pastor or superintendent, and no provision is made for training while in service.

"Fourth, the average church building

"Fourth, the average church building was built around the pastor rather than the child. Many are below accepted standards; many are fire-traps.

"Fifth, textbook and lesson material are not suited to the needs of growing chidren in a large percentage of the schools. "Sixth the failure of the home to teach

"Sixth, the failure of the home to teach religion is one of the most dangerous signs of the time.

"Seventh, Indiana churches spend twice as much for their janitors as they do for the religious education of their children; 47 cents out of every municipal dollar are spent for the public schools in Indiana, while only 2 cents out of every church dollar are spent for church schools."

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South and Vermont Avenue Christian, were crowded to the doors. The Luther Memorial, First Baptist, Epiphany Protestant Episcopal, St. John's Episcopal, and Foundry Methodist had large congregations. New York Avenue Presbyterian, Ascension Episcopal and St. Thomas Episcopal had fair congregations. The Church of the Father (Universalist), The Church of the New Jerusalem and Hamine Methodist had small congregations.
The average was large. These sixteen churches are in the heart of the city, and part of them in the older part of town between the capitol and white house on the north side. Dr. Tippy estimates that the residential churches are more largely attended than the downtown. It is known that the two Jewish synagogues and the Catholic churches are largely attended. Dr. Tippy also observed that the churches bear evidence of prosperity in other ways. The buildings are well kept, the interiors bright and the people friendly and aggressive. If religion in other cities is as strong as in Washington, the situation and the general condition of the churches is hopeful.

Week of Prayer Topics Issued

The week of prayer which is now observed in all the evangelical denominations will fall this year on January 6-12. The themes announced by the committee include the following: "Thanksgiving and repentance," "The church universal," "Nations and their leaders." "Foreign missions," "Families, schools, colleges and the young," and "Home missions." The topics were prepared by the commission on evangelism and life service of the Federal Council of which Dr. J. Ross Stevenson is chairman, and Dr. C. L. Goodell is executive secretary.

Negroes Will Help Enforce Liquor Laws

At the recent citizenship conference in Washington, D. C., Bishop George C. Clement, of the African Methodist Episcopal church in Zion spoke on the relationship of the negro to law enforcement and particularly to the eighteenth amendment. He said: "Negro neighborhoods are too often made a rendezvous for rum runners and the harbor of whiskey outlaws. In-adequate and often totally absent police supervision of negro districts in town and city leaves them to the wicked schemes of the vilest rum profiteers. The method in most places where such a condition exists is to let the poor negro be pinched, as he is supposed to have less to lose, from a social and civic viewpoint; and a little bonus and a cash bond are all he receives. The negro is interested in every law that would aid in cleaning out the disreputables who use him as a cat's-paw for their own unlawful designs. To enforce the eighteenth amendment will prove of tremendous moral value to the people of my race. Since January, 1920, many hundreds of negroes who had been content to spend their money at the taloon for drink have learned to save. A minister in a certain city told me that scores of his members were not only contributing more to the support of the

church, but also caring for their families better than ever and buying homes."

Church People Will Back Child Labor Amendment

The Protestant forces will back the introduction of a child labor amendment to the constitution in the next congress. The iniquity of exploited childhood continues in many states, and can be rooted out only by national legislation. H. Woolever, of the National Methodist Press, says: "Americans blush with shame when they are classed with India, China, and Japan in exploiting their ungrown children to carry on their boasted industrialism. The undeveloped bodies, delicate muscles and forming minds of over a million boys and girls are thrust into the clutches of materialism in order to feed, clothe and keep warm other millions of grown-ups who ride in automobiles and live in costly homes. By child labor is not meant the hours spent in doing chores and helping in the light tasks of home and farm, but rather gainful occupations through long and regular hours, robbing the child of normal development in mind and body. Is there any wonder that the women of this nation are stirring things at the national capitol in order that the United States may save this lost million of American children. They are anxious to see this country come out of the class of the so-called 'heathen nations' and live up with the Christian nations of the old and new world in caring for child life. Twelve of

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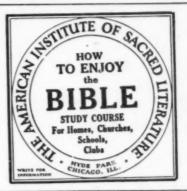
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the western civilized countries have a national minimum standard of fourteen years as a basis for child labor, whereas the United States has no national standard concerning the employment of chil-

How Fundamentalism Looks in a Newspaper Office

The Baptist fundamentalists gathered recently in Calvary Baptist church of New York. The meeting had much the same tone of voice as previous meetings of this sort. Dr. Shields, president of the Baptist fundamentalist organization called the Baptist Bible union, declared he would not speak from the same platform nor eat at the same table with Dr. Faunce of Brown university, Dr. William Pettingill consigned to hell large numbers who did not agree with him. The New York World grows a little impatient with all this vituperation and delivers itself editorially after this fashion: "If this is fundamentalism in action, one can only feel sorry for the fundamentalists. They are fighting a rear-guard action in which they are bound not only to be defeated but to lose without winning the respect of the victors. That need not have been so. Were they content to affirm what they believe, they might go down bravely like many others who have clung to beaten causes. But they insist not only on their own faith. They demand the right to insult their fellow-men. to drive them out of all fellowship, to send

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them eternally to hell. In that arrogance and in that bad temper fundamentalism will drown itself amid the derision of civilized men."

Presbyterian Women Start Movement for Recognition

The feminist movement has invaded the ranks of Presbyterianism and the next general assembly will face for the first time a demand on the part of the women that they be given equal representation with men on the legislative bodies of the Presbyterian church. The executive board of the women's missionary society of Cincinnati has started the movement and has the support of the Cincinnati presbytery. Mrs. Louise Blum, president of this society, declares that Presbyterian women have become tired of being a mere collection agency while the men spend the money. Disciples women some years ago secured half of the secretarial positions in the national office and half of the representation on the general board which controls missionary activities.

Episcopalians and Methodists Will Investigate the Stage

The New York stage is said to be more disgraceful than usual this winter, with at least six plays going that are a little strong even for the inhabitants of the A play called "Rain" is demi-monde. widely criticized, representing a missionary in murder, and satirizing most of the sacred things of the Christian religion. Bishop Manning has assembled the social service committee and an investigation will be made by this committee. Bishop Wilson of the Methodist church has commended the investigation which has been ordered by the Episcopal bishop.

New York Church Eats at Three Cents Per

December 2 was observed in many churches throughout the country as Golden Rule Sunday. Central Christian church, New York, of which Dr. Finis Idleman is pastor, has a constituency that is scattered over many miles of territory. Dinner was served in the church parlors

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that day, and 116 of the congregation stayed for the meal. It is reported that 116 people were fed at an expense of \$3.50. The meal served was bean soup, a slice of bread and a cup of hot chocolate. A considerable sum for near east relief was collected.

Clergy Club Lunches with Ex-Thieves

The clergy club of New York has never had a more interesting session than the recent one at which some ex-thieves were present. Men who had served terms at Sing Sing gave an account of their experiences, and how they came to "go straight." The meeting developed sufficient camaraderie to result in the exconvicts addressing the dominies as "you fellows" before the meeting was over.

Will Fight Birth Control Advocates

Archbishop Mundelein of Chicago Roman Catholic prelate, has announced his intention of cooperating with a movement that will seek to prevent by legal action the holding of birth control clinics in Chicago. In this he is in accord with the attitude of the Roman Catholic church over the world. This is not so startling as the action of Dr. William H. Garth, rector of St. Mark's Episcopal church of Islip, Long Island, who recently declared: "God needs some cooperation in helping avoid the unfit, and birth control is one of the prime factors in the removal of war and poverty."

Dr. Straton Challenged by Unitarian

Dr. John Roach Straton, pastor of Calvary Baptist church, of New York, an

outstanding fundamentalist preacher, has been challenged to a debate by Rev. Charles Francis Potter, pastor of West This followed Side Unitarian church. alleged defamatory remarks made by Dr. Straton during his recent revival meet-The resolutions that are to be debated include the following assertions: That the Bible is the infallible word of God: that an Evolutionist cannot be a Christian; that the virgin birth of Jesus is an essential Christian doctrine." In Dr. Potter's letter he said: "I hereby challenge you to a series of debates on the above resolutions. One debate should be held in your church, one in mine and one on neutral ground. The matter of judges can be settled when we confer on the matter if you accept my challenge. This proposal to you is made partly because of the contemptuous and untrue assertions about Unitarians made from your pulpit in your presence, without your contradiction, by the Rev. Frank J. Norris last Sunday and because of aspersions cast upon my friends, Dr. Faunce and Dr. Fosdick, in your church last evening. This challenge is also an answer to the declaration made in the opening session of this conference that the Fundamentalists propose to make war upon the modernists and dictate the terms of peace." Straton has accepted the challenge, but

wishes to add some topics of debate. Federal Council Representatives to Visit Pacific Coast

The cooperative movement among the churches in California and other coast states is making progress, although the distance from the centers of federation work in the central and eastern states is something of a handicap. In California there is a state council of churches, which just now is beginning a campaign of education under the direction of its commission on international friendship and good will. There are local federations in such cities as San Francisco, Los Angeles, Sacramento, Fresno, and Oakland, and in other places similar organizations are beginning to take form. During the coming months some of the secretaries of the Federal Council of churches will be on the coast with the purpose of strengthening the cooperative work of the churches. Dr. Tippy of the commission on social service will hold institutes and conferences in several cities during January. Dr. Guild of the commission on local councils of churches will spend a month in conferences with Christian leaders in various parts of California. And Dr. Willett of the western office will be in the same state most of the winter for lectures and addresses on the work of the Federal Council. There is a constantly increasing demand for interpretation of the work of this great cooperative agency, and the methods by which the churches may work together in local communities for more efficient service.

Congregationalists Rejoice Over Male Accessions

The Congregationalists report that they have received this year 44,000 male accessions to their churches, in which list is the name of President Coolidge. The last year-book of the denomination reported that in the membership of these churches there are 314,306 men and 543,540 women. The percentage of women in some other denominations is considerably greater.

Book Concern Criticized in Resolution

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cern from which comes a large annual income applicable to ministerial pensions. The Rock River annual conference passed a resolution this fall of a critical nature, suggesting that the Book concern should seek higher motives in the conduct of its business. This resolution is a memorial which will be presented at the general conference in May. We quote from the resolution: "Whereas a major controversy of our time centers in an industrial system based upon the profit motive; And whereas rapid and far-reaching changes in social and economic life are creative demands for new ethical standards; And whereas it is a function of the church to provide moral and spiritual leadership to this generation and to give discriminating judgment upon the ethical issues involved in the economic controversy: Be it therefore resolved, that we call upon our preachers and people to give impartial, zealous and thorough study to the moral and spiritual issues involved in the economic order; And be it further resolved, that we memoralize the general conference of 1924 of the Methodist Episcopal church to place the Methodist Book concern upon a basis of literary and educational service and that its standard of success shall be ministry rather than profit."

Foreign Mission Board **Answers its Critics**

The fundamentalist group in the Presbyterian church has this year taken advantage of the financial needs of the Presbyterian board of foreign missions to embarrass that society by calling on Presbyterians to withdraw support from the board. The board has recently issued

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to the press of the nation the statement answering its critics. It is shown that the deficit of the society arises not from decreasing receipts, but from an increase in expenditure voted by general assembly, which applies particularly to the increase in missionaries' salaries. The fundamen-talists have urged that New York presbytery controls the board. The answer is that of forty members of the board, only seven are members of the New York presbytery, the remainder of the members being members of fifteen other presbyteries. It is shown that all missionaries on appointment are made to answer the following: "Do you sincerely receive and adopt the confession of faith of this church as containing the system of doctrine taught in the Holy Scriptures?" Detailed answer is given to the critics of the board who complain of the participation of the board in union enterprises on

the foreign field. It is shown that general assembly has repeatedly acted in favor of organic union of evangelicals and that the boards with whom the Presbyterians have set up cooperation are recognized by general assembly as being evangelical organizations.

Queer Religious Question Connected with Bequest

A very unusual religious question has been raised in Ohio in connection with a bequest made to the state of 500 acres of land. This is known as the John Bryan farm bequest. John Bryan left the property to the state on condition that no religious services should ever be held on the property. The legislature was divided over accepting the property, and the governor vetoed the bill, but finally the property was accepted in spite of the governor's veto. Now a suit is pending in

Harry Emerson Fosdick's "Twelve Tests of Character"

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the courts which enjoins the state from spending money on the property since the acceptance of it on the conditions attached violates the provision of the constitution for religious freedom. This is only one of a number of legal actions taken in ten years in which it is seen to be sound legal doctrine that the constitutional provision against establishing religion does not mean the legal establishment of infidelity.

Becomes President of Beloit College

Dr. Irving Maurer has for several years had the distinction of being the pastor of the church once led by Dr. Washington Gladden, First Congregational church of Columbus, O. This great church has 1255 members, and gives about ten thousand dollars a year to benevolences. Dr. Maurer has resigned to become president of Beloit college. This is a standardized school of honorable traditions located at Beloit, Wis.

Threaten Sheriff with Removal from Office

A group of Chicago ministers and laymen walked into the office of the sheriff of Cook county in Chicago on December 10 and made vigorous complaint on conditions in the county. It is alleged that liquor is sold openly in roadhouses throughout the county. During the past year many crimes, including murder, have been committed in them. The sheriff was threatened with action to remove him from office if he does not use his power against these places. The Congregational minister at Plainfield, Ill., recently led his congregation in a raid against an objectionable resort in his parish. Following the enactment of the eighteenth amendment the citizens settled into apathy waiting for the federal forces to enforce the law. There is evidence in many parts of the country that the churches will once more take active part in law enforcement in their local communities.

Methodist and Episcopal Bishops Take Sides

The ownership of several million dollars' worth of ecclesiastical property in New York and other cities is now to be settled in the courts. The Russian church has sent a new archbishop to America, but his claims to the office are being disputed by Metropolitan Palton, the former incumbent. It is urged by the conservatives that the fact that Rev. John Kedrovsky is a married man bars him from the office, though church rules in Russia have been modified to allow married men to serve as bishops. The largest Russian church in New York has rallied to the support of the former Metropolitan. Meanwhile the Episcopalian bishops support the claims of Metropolitan Platon, while Bishop Blake and other Methodists support the claims of the newcomer.

Meadville School Coming to Chicago

The relocation of the Meadville Theological school has been a moot question among Unitarians for more than a year past. A strong movement developed to take it to the environs of Cornell university. Morton D. Hull, president of the board of trustees of the University of Chicago, announces that the Pennsylvania school has decided to locate near the University of Chicago at the southeast and northeast corners of Fifty-seventh street and Woodlawn avenue. The school will utilize the courses of the University of Chicago as several other divinity schools do which are located near. The Meadville school has large endowments, but a very small group of students. With the Unitarian constituency so largely in Massachusetts, it is interesting that the school should be willing to accept a location so far west.

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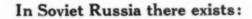
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